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a quarterly on Jainology

JAIN BHAWAN
CALCUTTA

Plates :

Dr. Amulya Chandra Sen

Born on 6th June 1899, in Dibrugarh, Assam, Amulya Chandra Sen graduated from Scottish Church College and after obtaining Masters Degree in Ancient Indian History and Culture and also Bachelor of Law from Calcutta University, he practised in Alipur Court for some time and then went to Shantiniketan as a Research Scholar working under Mahamahopadhyaya Vidhuşekhar Shastri. While in Shantiniketan he studied Pali & Prakrit and published some research papers on the canonical literature of the Jainas.

Mr. Sen left for Germany in July 1933 on receiving Deutche Academie's Humboldt Scholarship and worked under Prof. Schubring, Director, The Indological Seminar of Hamburg University and Prof. Ziebarth who was his teacher in Greek and Roman History which he studied as one of the subsidiary subjects.

Having spent one year in Hamburg, he went to Berlin (in order to avoid Hamburg winter on medical advice) and worked with the famous Indologist Prof. Heinrich Lueders returning to Hamburg in May 1935 and was admitted to the Doctor's Degree the same year— subject for his thesis being "A Critical Examination of the Tenth *Aṅga* called *Paṇhāvāgaraṇāim*" (in Sanskrit *Praśna Vyākaraṇāni*).

In July 1936, Dr. Amulya Chandra Sen joined the Oriental Institute, Prague, as Lecturer and returned to Hamburg in May 1938 and worked with Prof. Schubring on some unpublished Jaina non-canonical texts. He also took a course on the "Rock Edicts of Asoka" with him.

Dr. Sen travelled very widely in Europe and met many eminent Indologists and Orientalists.

Clouds of war began gathering in the horizon from September 1938 and Dr. Sen finally left Germany in March 1939.

Dr. Sen's first assignment in India was the post of Director, All India Radio, Dacca, which he could not continue for long as a

man of his temperament constantly wanted to return to scholastic life. After leaving All India Radio, Dr. Sen held teaching assignments in various colleges and became Principal of Khagaria College, (Monghyr, Bihar) and returned to Calcutta in 1948 and taught German Language in Calcutta University, before going to Delhi as the first editor of *Indo-Asian Culture*—the Journal of Indian Council of Cultural Relations. After returning from Delhi, he devoted all his time in writing and published many books : "*Buddha Kathā*", "*Aśoka Lipi*", "*Rājagṛha and Nālandā*", "*Avijñāna Sakuntal*", "*Kālidāser Meghdūt*", "*Itihās Carcār Vaijñānik Pranālī*", "*Hindu Avatārs*", etc., his most controversial publication "*Itihāser Sri Caitanya*" was proscribed by the Governments of West Bengal and Orissa.

Last recognition of Dr. Sen's intellect came from the publisher of *Encyclopaedia Britannica* when Dr. Sen became a contributing editor by writing on "*Aśoka*" in the 20th edition (in the press).

Dr. Sen's association with this Journal started in a rather interesting way. It was on a point of discussion about certain observations made by Dr. Sen in his Bengali booklet on Jainism printed by Visva-bharati, the editor of this Journal called on him one day, and that meeting was so intimate and cordial that it took a turn on that very day into a friendship which lasted till the end. From very close quarters, the editor could observe that Dr. Sen's was a very critical and analytical mind which was never awed, and it was this that often brought him into a straight clash with the orthodoxy. But those who came in close contact with him had a realisation not only of his deep-rooted scholarship, but also of his great catholicity of mind. We recall, when a special issue of this Journal on the late Dr. Schubring was brought out a few years back, Dr. Sen was not only a constant source of inspiration who placed us in touch with scholars of Jainology in Germany, but, despite an ailing health, he took the trouble of writing a valuable paper for that issue. The editor recalls the free access that he had to him and the kindness with which he always responded. Perhaps the last of his writings, a review of some books on Jainology was printed in this Journal (October 1972 issue) only sometime before his death. He passed away from this world of mortal beings on December 10, after having lived for worthily 73 years.

May his great soul be liberated from the misery of *Karma* and Rebirth !

THE SKANDAKA STORY

—an inspiring story of a Vedic scholar who turned to be a Jaina monk—

[*Extracted from S. II U.1 of the Bhagavatī Sūtra, the encyclopaedia of the very best in the Jaina thought, whose complete English rendering by Prof. K. C. Lalwani is scheduled for publication from the Jain Bhawan, to commemorate the 2500th anniversary of the liberation of Sramana Bhagavan Mahavira, which is going to be celebrated in 1974-75. Volume one covering Satakas one and two of the original, with complete Prakrit text, English translation, exhaustive notes and index, is coming out shortly.*—Editor]

In that period, at that time, Sramana Bhagavan Mahavira departed from the Gunasila *caitya* in (the outskirts of) the city of Rajagrha. Having moved out (from there), he was wandering in the neighbouring villages.

In that period, at that time, there was a city named Krtangala. Description (as before). In the outskirts of that city, at a place between the north and the east, there was a *caitya* called Chatrapalasaka. Description. Sramana Bhagavan Mahavira, master of supreme *kevala*-knowledge and *kevala*-vision (arrived) ... till congregation. People went out (to listen).

Not far from the city of Krtangala, there was a city named Sravasti. In that city of Sravasti, there lived a monk of the Parivrajaka order, named Skandaka, who belonged to the line of Katyayana, and who was a disciple of Gaddavala. He was profoundly versed in, and had reached the depth of, the four *Vedas*, *Rk-Sām-Yajur-Atharva*, fifth *Itihāsa* (History), sixth *Nighaṇṭu* (Vedic index), and all literary works based on them. He preserved them in memory, corrected others if necessary, upheld them, and attained perfection in them. He was the master of the six

Aṅgas, *Saṣṭitantra* (of Kapila), *Gaṇita* (Mathematics), *Sikṣā* (Phonetics), *Ācāra* (Conventions), *Vyākaraṇa* (Grammar), *Chanda* (Prosody), *Nirukta* (Etymology), *Jyotiṣa* (Astronomy), and many other profound texts produced by the Brahminical scholarship. Besides, he was very profound in the *Nīti-śāstra* of the Parivrajaka order.

In the city of Sravasti, there lived a Vaisalika Sravaka (one who was profoundly devoted to, and interested in, the words of Sramana Bhagavan Mahavria), named Pingala. This Sravaka once came to Skandaka of the Katyayana line, and having come to him, he asked him with great inquisitiveness as follows :

—Oh Magadha (one born in Magadha) ! Are the spheres with limit or without limit ? Are the souls with limit or without limit ? Is the abode of the perfected beings with limit or without limit ? Are the perfected beings with limit or without limit ? By what death does a being enlongen his stay in (various) existences, and by what death does he cut short that stay. It behoves thee to explain them.

Being thus asked with great inquisitiveness by the Vaisalika Sravaka Pingala, Skandaka of the Katyayana line was in difficulty (about the answer), was in anxiety (as to how to give a correct answer), was in split (as to what to say), and was in distress because of his ignorance about these). So he did not lighten his load by giving a suitable reply to the Vaisalika Sravaka Pingala, but remained silent. The said Pingala repeated his questions for a second time and then for a third time with the same eagerness :

—Oh Magadha ! Are the spheres with limit ... till, by what death does a being enlongen or cut short his stay in (various) existences. It behoves thee to throw light on them.

But on each occasion, being asked by the said Vaisalika Sravaka Pingala, Skandaka of the Katyayana line was in the (same) difficulty, doubt, anxiety, fix, split and distress, and could not throw light on them by giving a convincing reply. So he maintained his silence.

In the said city of Sravasti, where three highways meet, ... till people moved out in vast numbers and in groups. The said Skandaka of the Katyayana line heard (about the arrival of Sramana Bhagavan Mahavira) from many people, and having heard like that, he had a flash of idea, a desire, a keenness, a resolve (as follows) :

Indeed, Sramana Bhagavan Mahavira is staying, inspiring his soul by restraint and penance, at the Chatrapalasaka *caitya* outside the city of Krtangala. I go unto him, to Sramana Bhagavan Mahavira, and pay unto him my homage and obeisance. Having paid my homage and obeisance to Sramana Bhagavan Mahavira, having welcomed him, having paid respect unto him, having worshipped (the Lord who is) the embodiment of bliss, happiness, godhood and spiritual treasure, I ask him about the meaning, cause, instrumentality and grammar.

Thus he thought, and having so thought, he returned to the abode of the Parivrajaka monks. Having returned, he picked up (all the decorations of his holy order, such as) *tridaṇḍa* (triple stick), *kuṇḍi* (small cup), garland made of the *rudrākṣa* beads, *karoṭikā* (earthen pot), *vṛśikā* (cushion), *keśarikā* (cloth for drying vessels), *chaṇṇālaya* (?), *aṅkuṣaka* (hook), *pabitraka* (ring), *gaṇetrika* (wrist band), *chatra* (umbrella), *bāhana* (?), *pādukā* (sandals), and *dhāturakta* (saffron robes) and having picked them up, he moved out from the abode of the Parivrajaka monks. With *tridaṇḍa, kuṇḍi, rudrākṣa*-garland, *karoṭikā vṛśikā, keśarikā, aṅkuṣaka pabitraka* and *gaṇetrika* in his hands, and equipped with his shoes and umbrella, and with his saffron robes on, he moved through the city of Sravasti and turned his steps in the direction of the Chatrapalasaka *caitya* outside the city of Krtangala where was stationed Sramana Bhagavan Mahavira.

Thus said Sarmana Bhagavan Mahavira to Gautama :

—Gautama ! To-day you will meet with your former companion.

—*Bhante* ! Whom do you mean ?

—Skandaka is his name.

—When, how and after what time-gap (do I see him) ?

—Gautama ! It is as follows : In that period, at that time, there was a city named Sravasti. Description. In that city of Sravasti, there lives the Parivrajaka monk, Skandaka by name, who belongs to the Katyayana line, and is a disciple of Gaddavala. He (description as before) has started to come to me. He has come near, ... he is very near, ... he is on the road, he is now on the approach (to this very place). Gautama ! This very day you will see him.

Gautama paid homage and obeisance to Sramana Bhagavan Mahavira ; and having paid homage and obeisance, he made the following submission :

—*Bhante* ! Is Skandaka of the Katyayana line, the beloved of the gods, coming here to be tonsured, to renounce home in order to court the life of a homeless mendicant ? Oh Lord !

As Sramana Bhagavan Mahavira was giving reply to this enquiry by Gautama, Skandaka of the Katyayana line hurriedly reached that place.

Then Bhagavan Gautama, having known that Skandaka of the Katyayana line had come very near, hurriedly got up and advanced (towards him) to welcome him. He reached the place where Skandaka of the Katyayana line was, and having reached the place, he welcomed him as follows :

—Skandaka ! Welcome to thee, a very hearty welcome. Thy coming is good ; thy coming portends to great good. Welcome to thee !

—Skandaka ! In the city of Sravasti, the Vaisalika Sravaka Pingala had inquisitively put the questions to thee—Oh Magadha ! Are the spheres with limit or without ? (And so on). And indeed you have come here for enlightenment. Is that right ?

On this, Skandaka of the Katyayana line made the following reply to Bhagavan Gautama :

—Gautama ! This is very true. But who is that wise man, the savant, who is rich in penance, who has known beforehand the inner thoughts of mine, and (meseems) you are (already) in the know of them ?

Then quoth Bhagavan Gautama to Skandaka of the Katyayana line :

—Right you are, oh Skandaka ! The great spiritual Acarya, the great guide on spiritual matters, Sramana Bhagavan Mahavira is the holder of the supreme *kevala*-knowledge and *kevala*-vision : he is an *Arhat*, a *Jina*, a *Kevalī*, a knower of the past, present and future, all-knowing and all-seeing. It is he who has revealed your secret thoughts to me. And it is thus, oh Skandaka, I know them.

On this, Skandaka of the Katyayana line said as follows unto Bhagavan Gautama :

—Gautama! Let us go to your spiritual Açarya, the great guide on spiritual matters, Sramana Bhagavan Mahavira, and pay unto him homage and obeisance,...till worship him.

—As it pleases thee, oh beloved of the gods! But let us delay not.

Then with Skandaka of the Katyayana line in his company, Bhagavan Gautama proceeded towards the place where Sramana Bhagavan Mahavira was. In that period, at that time, Sramana Bhagavan Mahavira used to take his meal everyday. His physical frame was noble, portending to welfare, safety, grace and happiness, beautiful even without adornment, bearing standard measures, good marks and high traits, and looking extremely charming. Skandaka of the Katyayana line saw the physical frame of Sramana Bhagavan Mahavira, who was (then) taking his meal everyday, and (whose physical frame) was noble, ... till looking exceedingly charming, and seeing (him), he was delighted, happy in mind, pleased, overwhelmed with joy in mind, extremely thrilled and with his heart expanded with glee; and (both) reached the place where Sarmana Bhagavan Mahavira was. On reaching (near him), he paid his homage and obeisance to Sramana Bhagavan Mahavira, ... till worshipped him.

Quoth Sramana Bhagavan Mahavira unto Skandaka of the Katyayana line:

—Indeed, Skandaka, in the city of Sravasti, the Vaisalika Sravaka Pingala had said unto thee as follows: Oh Magadha! Are the spheres with limit or without limit? (And so on) ... till you have come to me in a hurry. Skandaka, is that right?

—*Bhante*! What you have said is right.

—So Skandaka, as you have in your mind doubt, curiosity, enquiry, inquisitiveness as to whether the spheres are with limit or without, so, on this, oh Skandaka, do I ordain as follows:

The spheres have to be viewed from four angles, viz., substance, place, time and *bhāva*.

As to substance the spheres are one and with limit.

As to place the spheres are said to be extended over innumerable *crores* of *yojanas* in length and breadth, and over innumerable *crores* of *yojanas* in circumference, but still with limit.

As to time, the spheres existed in the past, they exist in the present and they will exist in the future. There was, there is and there will be no time when there were no spheres. The spheres did exist and will continue to exist. The spheres are fixed, eternal, permanent, non-depreciating, non-wearing out, ever-existent and without limit.

As to *bhāva*, the spheres are with limitless colours, smells, substances and touches, with limitless physical structures, with limitless heaviness and lightness, with limitless non-heaviness non-lightness, and without limit.

So, you see, Skandaka, as to substance, the spheres are with limit, and so (i.e., with limit) are they as to place ; but as to time, the spheres are without limit, and so also without limit are they as to *bhāva*.

As to souls, oh Skandaka, you have in your mind, ... till whether souls are with limit or without limit. On this, I ordain, ... till as substance, souls are one and with limit. As to place, souls are with innumerable space-units, holding innumerable space-units, but still with limit. As to time, there was no time, nor there will be any, when souls did not, do not and will not, exist, ... till ever-existent and without limit. As to *bhāva*, souls are in possession of limitless knowledge, of limitless vision, of limitless conduct, of limitless non-heaviness and non-lightness, and again without limit. So you see, as to substance souls are with limit, and so also as to place they are with limit ; but as to time, without limit, and so too as to *bhāva* (without limit).

And then, oh Skandaka, you have in your mind, ... till whether the abode of the perfected souls is with limit or without limit. On this I ordain, oh Skandaka, that the abode of the perfected souls is to be viewed from four angles, viz., subtatance, place, time and *bhāva*. As to substance, this abode of the perfected souls is one and with limit. As to place, this abode of the perfected souls extends over an area of 45,00,000 *yojanas* in length and so also in breadth, and with a circumference which is 142,30,249 hundred-thousand *yojanas* more or less, but still with limit. As to time, there was no time, nor there will be any, when the abode of the perfected souls did not, does not and will not exist. As to *bhāva*, the same as with the spheres. So you see, the abode of the perfected souls is, as to substance, with limit ; as to place, with limit ; as to time, without limit ; and as to *bhāva* (also) without limit.

And then, oh Skandaka, you have in mind, ... till whether the perfected souls are without limit ... till as to substance, the perfected souls

are one and with limit ; as to place, the perfected souls are in possession of innumerable space-units and hold innumerable space-units, but still with limit ; as to time, the perfected souls are with a genesis but without limit ; and as to *bhāva*, the perfected souls are in possession of limitless knowledge, limitless vision, ... till in possession of limitless non-heaviness, limitless non-lightness, still without limit. So you see, the perfected souls are, as to substance, with limit ; as to place, with limit ; (but) as to time, without limit, and so without limit as to *bhāva*.

And then, Skandaka, you have in mind, ... till by what death does a being enlongen or shorten his stay. On this I ordain : Death has two types, viz., death of the fool and death of the prudent. And what about the death of the fool ? Well, it may occur by twelve causes, which are : due to starvation and thirst, due to too much submission to the dictates of the organs of senses, due to inner thorn, due to *tadbhava* (condemning one to rebirth in same species of existence as man or as animal), due to a fall from a mountain, or from a tree, due to drowning in water, due to entering into fire, due to taking poison, due to hurt by some deadly weapon, due to hanging and due to piercing by some wild animals. Death due to any one of these causes enlongens stay in the infernal existence as it does in animal, human and celestial existences. He (i.e., anyone dying due to anyone of these causes) continues to glide back and forth in the wilderness, without a beginning and without end, of the infernal, sub-human, human and celestial existences. Hence he enlongens his stay by dying the death of the fool.

And what about dying the death of the prudent ? Death of the prudent may take place in (either of) the two ways, which are, by lying steadfast (till death) like a tree, and by rejecting all intakes (of food). And what about lying steadfast like a tree ? This (again) may be of two types, which are, lying in the midst of a human surrounding (such as a town or a village), and lying far away from such surrounding (in an unfrequented, lonely place). (Both these), as a rule, entail a total restraint of movement and care. Even death by renouncing intake of food may be of two types, which are (as before) in the midst of a human surrounding and far away from such a surrounding, (but these) as a rule, allow movement and care. This much about courting death by renouncing the intake of food. By courting, (either of) these two forms of death, the soul may cut down his innumerable glidings back and forth, may wholly surpass limitless stays in the wilderness of infernal and other existences. Thus he cuts short his stay in these. Such is (the outcome of) dying the death of the prudent. So, you see, oh Skandaka, how the living beings by courting one or the other of the two types of death

(of the fool or of the prudent) enlongen or cut short their stay (in various existences).

On this, Skandaka of the Katyayana line was enlightened. He paid homage and obeisance to Sramana Bhagavan Mahavira and having done so made the following submission :

—*Bhante* ! I am keen to hear from thee the tenets of religion as propounded by the *Kevalins.*

—Do as it may please you, oh beloved of the gods, but delay not.

Thereon, Sramana Bhagavan Mahavira gave his spiritual discourse to Skandaka of the Katyayana line and to the vast audience. Spiritual discourse to be reproduced. On hearing and assimilating the words of Sramana Bhagavan Mahavira, Skandaka became immensely happy,... till his heart expanded with glee. He rose from his seat ; having got up he respectfully moved round the Lord thrice, and having done so, he submitted as follows :

—*Bhante* ! I adore the *Nirgrantha* prescriptions. *Bhante* ! I have faith in the *Nigrantha* prescriptions. *Bhante* ! I have taste for the *Nirgrantha* prescriptions. *Bhante* ! I embrace the *Nirgrantha* prescriptions. *Bhante* ! They are correct. *Bhante* ! They are true. *Bhante* ! They are beyond doubt. *Bhante* ! They portend to bliss. *Bhante* ! They portend to great bliss. *Bhante* ! They portend to bliss, great bliss. *Bhante* ! So they are, as well ordained by thee.

So saying, he paid homage and obeisance to Sramana Bhagavan Mahavira. Having done so, he repaired in the north-eastern direction. Having gone thither, he discarded his *tridaṇḍa*...till saffron robes on a lonely spot. Having deposited them there, he came back to the place where Sramana Bhagavan Mahavira was. Having arrived there, he respectfully moved round the Lord thrice, and having done so, ... till obeisance, and made the followng submission :

—*Bhante* ! The world is ablaze. *Bhante* ! The world is burning. *Bhante* ! The world is ablaze and burning because of old-age and death. When a house is ablaze, the householder first takes out to a safer place objects that are precious and light, and thinks that these objects rescued (from fire) will, hereafter, be of great help, happiness, support, and well-fare, and will follow him. Likewise, oh beloved of the gods, my soul-is an object coveted, dear, nice, beautiful, delightful, enchanting, sup-

porting, accompanying, enriching, a veritable casket of jewels. Hence I have been protecting it from cold, heat, hunger, thirst, theft, lion, snake, giant fly, mosquito, multifarious diseases and dangers. Protected thus, this soul will, hereafter, be a source of welfare, happiness, goodness, perpetual bliss, and go with me. So desire I, oh beloved of the gods, to be initiated by thee, tonsured by thy hand, to be trained in spiritual practices by thee, to be taught the *Sūtras* and their implications by thee, to be directed by thee in conduct, alms-seeking, humility, conduct arising out of humility, purification of conduct and food, extent of food intake, etc., all in the practice of restraint.

Sramana Bhagavan Mahavira himself initiated Skandaka of the Katyayana line,...till guided him in religion thus :

—'Oh beloved of the gods ! Thus ye move, thus ye stand, thus ye sit, thus ye lie, thus ye eat, thus ye talk, thus ye behave with great care and great restraint towards all *prāṇas*, *bhūtas*, *jīvas* and *sattas*. There is no room for confusion.

Monk Skandaka of the Katyayana line duly embraced the spiritual prescriptions of Sramana Bhagavan Mahavira, and practised moving, standing, sitting, lying, eating and talking as prescribed, and behaved with great care and restraint towards *prāṇas*, *bhūtas*, *jīvas*, and *sattas*, and in these, he never allowed a lapse.

Shandaka of the Katyayana line thus became truly homeless. He duly practised the eight precautions regarding movement, speech, begging, regarding placing of articles, particularly live objects, regarding depositing of excreta, etc., precautions regarding mind, word and body and restraint about mind, word and body. He became a complete master of self, and of organs of senses. He became sex-free with three-fold restraints. He became a renouncer, restrained, embodiment of spiritualism, conqueror of sense organs, purifier of vows, devoid of possession, desire and haste, with mind never moving out of restraint, immersed in the most difficult vows of the monks and wholly restrained in his passions. Such monk Skandaka held the prescriptions of the *Nirgrantha* order to the fore and steadily progressed on the spiritual path.

After this, Sramana Bhagavan Mahavira set out from the Chatrapalasaka *caitya* in the city of Krtangala and started wandering in the outside villages. Monk Skandaka learnt *sāmāyika*, etc. and all the eleven *Aṅgas* from Sramana Bhagavan Mahavira and other senior monks.

Having learnt them, he went to the place where Sramana Bhagavan Mahavira was. Having gone there, he paid his homage and obeisance to Sramana Bhagavan Mahavira, and having done so, he made the following submission :

—*Bhante!* If you kindly permit, then, with your permission, I desire to embrace and practise the monthly *bhikṣu-pratimā*.

—Do as it may please thee, oh beloved of the gods, but delay not.

Thus permitted by Sramana Bhagavan Mahavira, monk Skandaka was pleased, ... till paid obeisance and embraced the monthly *bhikṣu-pratimā*. Thereafter the said monk Skandaka practised the monthly *bhiṣu-pratimā* as per the *Sūtras*, as per sanctions, as per path, as per fundamentals, with equanimity, and touched duly by his body. He performed, adorned himself with, completed, fulfilled, sang in praise of, followed, performed as per sanctions, ... till duly touched by his body, ... till adored (and thereafter) returned to Sramana Bhagavan Mahavira, paid homage and obeisance to him and made the following submission :

—*Bhante!* If you kindly permit, then, with your permission, I wish to peform the two monthly (course of) *bhikṣu-pratimā*.

—Do as it may please thee, oh beloved of the gods, but delay not.

(This was done, and in this manner he completed) three-, four-, five-, six- and seven-monthly *bhikṣu-pratimā*, (and then) the first course of seven day-nights, second course of seven day-nights, third course of seven day-nights, a whole day-night, a whole night (in all a course of twelve), and having done *bhikṣu-ptatimā* for a night as per the *Sūtras*,... till having adored it, he repaired where Sramana Bhagavan Mahavira was, ... till paid obeisance, and made the following submission :

—*Bhante!* If you please permit me, then, with your permission, I desire to embrace and practise *guṇa-ratna-samvatsara*.

—Do as it may please thee, oh beloved of the gods, but delay not.

After this, being permitted by Sramana Bhagavan Mahavira,... till having paid obeisance, monk Skandaka started practising *guṇa-ratna-samvatsara*. This was as follows :

In the first month, fast on alternate days, i.e., fast missing four meals, (then break and fast again missing four meals), sitting during the day-time on exposed ground in *utkaṭuka* posture with face turned towards the sun, and bearing the cold blast at night, wholly unclad and sitted in *vīrāsana* posture.

During the second month, a two-day fast, missing six meals, (followed by a break and missing six meals again), and so on, sitting during the days on exposed ground in the *utkaṭuka* posture with face turned towards the sun, and bearing the cold blast during the nights, wholly unclad and sitted in *vīrāsana.*

With other conditions as aforesaid, in the third month, (three-day fasts) missing eight meals, in the fourth month, (four-day fasts) missing ten meals, in the fifth month, (five-day fasts) missing twelve meals, in the sixth month, (six-day fasts) missing fourteen meals, in the seventh month, (seven-day fasts) misssing sixteen meals, in the eighth month, (eight-day fasts) missing eighteen meals, in the nineth month, (nine-day fasts) missing twenty meals, in the tenth month, (ten-day fasts) missing twenty two meals, in the eleventh month, (eleven-day fasts) missing twenty four meals, in the twelfth month, (twelve-day fasts) missing twenty six meals, in the thirteenth month, (thirteen-day fasts) missing twenty eight meals, in the fourteenth month, (fourteen-day fasts) missing thirty meals, in the fifteenth month, (fifteen-day fasts) missing thirty two meals, in the sixteenth month, (sixteen-day fasts) missing thirty four meals (and during all these months, as aforesaid), sitting during the days on bare ground in *utkatuka* posture, with face turned towards the sun, and bearing the cold blast during the nights, wholly unclad and sitted in *vīrāsana.*

In this manner, monk Skandaka performed the penance as per the *Sūtras*, as per prescriptions, ... till adored it, and thereafter came to the place where Sramana Bhagavan Mahavira was, and having come there, he paid his homage and obeisance to Sramana Bhagavan Mahavira, and having paid his homage and obeisance, he continued to progress (on the spiritual path) by undertaking fasts for two, three, four, five days, for a month (at a time), for a fortnight, and in many other ways.

Now, monk Skandaka, because of that (severe) penance which was attachment-free, enormous, permitted (by the Master), and performed without lapse, performed with great devotion and sincerity, which portended to welfare, safety, well-being, bliss and beauty, which was greatly difficult and progressively increasing (in intensity), which was great, good, expansive and with great effect, became very emaciated, without

flesh, a bare structure of bones, rattling when (the monk) moved, weak with arteries and veins succinctly visible. He could move or stand only by dint of the power of the spirit. He became so weak that after speaking, or in the course of speaking, or when he thought that he would have to speak, he had a weakness and a feeling of pain. Like a cart laden with (dry) leaves, sesamum or any other dry object, or a cart laden with *Eraṇḍa* twigs, or a cart laden with charcoal, when such a cart, with the objects on it wholly dried up, moves the objects (on it) make a rattling sound, and so they do even when the cart is standing still ; in the same manner, when the monk Skandaka moved, his bones rattled, as they did even when he stood still. But he was enriched through penances. His flesh and blood had no doubt been reduced, but like fire covered with ashes, he looked exceedingly graceful because of his penances and spiritual powers, shining brilliantly.

In that period, at that time, congregation assembled in the city of Rajagrha ... till people dispersed. After this, one night, at the last quarter, as monk Skandaka was keeping a spiritual vigil performing *dharma-jāgaraṇā*, he had in mind such thought ... till resolve :

I have, because of penances, become... till weak, with arteries and veins succinctly visible. I move and stand only by the power of my spirit ... till feel pain and weakness, ... till I rattle as I move, I rattle as I stand. (But) upto now, I have endeavour, activity, strength, energy and self-exertion, ... till my spiritual teacher and spiritual guide, Sramana Bhagavan Mahavira, lives on this earth like a mighty elephant, it is worthy of me that, as this night is lifted up, at day-break, when the sun, who helps the lotuses to blossom, who shines red like the red *Aśoka* flower, red like the *Kimśuka* flower, or the beak of the parrot, or the red half of *Guñjā* fruit, who helps, the cluster of lotuses to open, who holds a thousand rays, brilliant with glow, I go to Sramana Bhagavan Mahavira, and pay homage and obeisance, ... till worship him, and with his permission, courting by self the five Great Vows, forgiving and being forgiven by the monks, I go slowly up, in the company of capable senior monks, atop Mount Vipula, which has the hue of the clouds, and on which gods descend, whereon I select a slab of stone, spread my last *darbha* bed, rid my soul of all passions, cut down bondage of *karma*, give up all intake of food and water, and lie in wait, without hankering for death fixed in *pādapopagamana* (tree-like) end.

Having decided in this manner, the next day, at dawn ... till the sun was brilliant in its glow, (monk Skandaka) came to the place where Sramana Bhagavan Mahavira was ... till worshipped him.

Thus said Sramana Bhagavan Mahavira to monk Skandaka :

—Skandaka ! Indeed, in the last quarter of the night, ... till while in vigil, ... till resolve, that because of this penance, which was attachment free, enormous, ... till without hankering for death, fixed in *pādapopagamana* end, (you decided) ... till having decided, to-morrow, at dawn,... till brilliant in its glow, and so you have come to me. Tell me, Skandaka, is this correct.

—*Bhante* ! Perfectly so.

—Do as it may please thee, oh beloved of the gods, but delay not.

Thus permitted by Sramana Bhagavan Mahavira, monk Skandaka was happy and pleased, ... till exceedingly happy, and he got up, and having got up, he moved thrice round Sramana Bhagavan Mahavira,... till having paid his obeisance, imposing on self by self the five Great Vows, and forgiving and seeking forgiveness of the fellow monks and thereafter, in the company of capable senior monks, he went up slowly atop Mount Vipula, which had the hue of the clouds, and on which gods descended, cleaned a stone slab, selected a place for depositing excreta, spread his last *darbha* bed, sat in the *paryaṅkāsana* with his face turned eastward, placed his folded palms with ten fingers on them on his head and prayed as follows :

—Bow I to Bhagavan *Arihanta*...till already liberated.

—Bow I to Sramana Bhagavan Mahavira...till already entitled to liberation.

—Bow I from this place to Bhagavan (Mahavira), who is there.

—May Bhagavan from there cast his glance (on me who am) here.

So saying, he paid his homage and obeisance, and added :

—Formerly, in the presence of Sramana Bhagavan Mahavira, did I renounce, till life, all harm to living beings, ... till renounce, for good, the nail of perverted faith.

—At this moment, in the proximity of Sramana Bhagavan Mahavira, do I renounce, till life, all harm to living beings,... till renounce, for good, the nail of perverted faith.

—For life, I give up the four intakes of food-drink-dainties-delicacies.

—I dedicate this, my physical body, so dear, coveted, and object of love, which did I preserve against all ailments, to final respirations, inhales and exhales.

—May I court the vow of eradicating passions and cutting the bondage of *karma*, of giving up the intake of food, drink, etc., and of staying, without hankering for death, fixed in *pādapopagamana* end.

After this, monk Skandaka, who had read the eleven *Aṅgas* under senior monks who were almost equal to Sramana Bhagavan Mahavira himself, who had spent twelve years without break in the *Sramana* order, passed away while in a trance, after having enriched his soul by a month-long fast, missing in all sixty-meals, after having discussed (lapses and sacred things) and after having said the *pratikramaṇa*. When the monks (attending on him) realised that monk Skandaka had passed away, they themselves performed the *kāyotsarga* meditation to celebrate the great occasion. Then having picked up his robes and vessels, they slowly came down Mount Vipula, and reached the place where was Sramana Bhagavan Mahavira, paid homage and obeisance unto him, and having paid homage and obeisance, they made the following submission :

—(*Bhante*) ! Thy disciple, Skandaka by name, a monk, beloved of the gods, was gentle by nature, polite by nature, quiet by nature, with little pride-anger-attachment-greed, full of softness and humility, always living in the protection of his Master, gentle and polite. Being permitted by thee, (the said monk), the beloved of the gods, who had planted on self by self the five Great Vows, who had forgiven and begged to be forgiven, went with us atop Mount Vipula, ... till has passed asway by fasting. Here are his (earthly) belongings.

(At this point), Bhagavan Gautama paid his homage and obeisance to Sramana Bhagavan Mahavira, and having done so, he made the following submission :

—*Bhante* ! Thy disciple, monk, Skandaka by name, the beloved of the gods, who has passed away on the completion of his time here (on this earth)—whither is he gone, and where is he born ?

Addressing Gautama and others, Sramana Bhagavan Mahavira ordained :

—Indeed, Gautama, my disciple, monk, Skandaka by name, gentle by nature, ... till having been permitted by me, planted on self by self the five Great Vows, ... till passed away after discussing, and after saying *pratikramaṇa*, and has acquired a celestial life in the Ácyuta-*kalpa*. Therein some of the inmates spend a span of twenty two *sāgaropamas* as per which Skandaka too will spend a span of twentytwo *sāgaropamas* there.

—And, *Bhante* ! Having exhausted his span, stay and existence therein, where will he go and where will he take birth ?

—Gautama ! In Mahavideha will he (take birth and) be perfected, enlightened and liberated, and (then) enter into liberation and terminate all misery.

The Skandaka story ends

Is Mahavira Relevant To-Day ?

B. M. SINGHI

The answer to the question posed in the title is both no and yes. No, if our enquiry is addressed to the contexts of Mahavira's times, and the conditions garbing his spiritual and religious movement, with or without relevance to the traditions of the past ; and yes, if we are concerned with the concepts of Mahavira's value-system. During the last two thousand and five hundred years since Mahavira lived and taught, shape of things has changed a great deal. The present age is quite different from the age in which Mahavira lived. In the changed contexts of today Mahavira has no relevance, if we literally take into account the way the people lived in those days and the form and nature of the problems the individual and the society then faced. But the basic concepts Mahavira had developed through experience and experimentation in his own life have not changed and they still hold good and effective. Leaving aside the religious jargon, the main stream of life is the same today. In essence, same consciousness flows from age to age. What changes is the form, the exterior, and, of course, the expression.

Mahavira was dead long ago, but the truth of his concepts and ideals remains imperishable. How to achieve peace and happiness for all and at all times, was the question then and is the question now. The answer Mahavira gave was : "Live and let live". Is the answer different today ? Obviously not. Mahavira had a clear perception of

the problem and had evolved a process of self-knowledge, self-analysis and self-conduct to know the truth and to practise it for bringing the real and lasting solution. The very roots of this self-conscious process of living a true life are, according to Mahavira : right perception, right knowledge and right conduct. If one is right in seeing and understanding the nature of the things, in acquiring the knowledge of the things, and in living in accordance with the same, he causes no problem and gets into no problem. Problem is invariably the product of one's folly in thinking and living. Is the process of problem-involvement different today ? Most of our problems are because we look more outside than inside. We claim to reform and purify others, not caring to know and understand the evil within ourselves. It is in this that the all-powerful politician suffers today. In the name of freedom and reform, he is more restrictive, more corruptive. Mahavira's way to reform was to start the reform-process from himself. He universalised the self through abnegation of self. This was the basic truth he discovered and lived for. He believed that truth is embeded in us and if we can perceive the truth and reform ourselves accordingly, the change will influence the world order. He universalised his self. To him, there was no difference between man and man. Differences and distinctions of any kind which torment the universal spirit of man disappeared. Through this conception of the self, he developed the principle of sacredness of all life, which formed the base of *Ahimsā*, non-violence and non-injury to all creatures. But it was not a negative principle, it did not mean running away from the life or shirking away the responsibilities of life. *Ahimsā* to him, was a positive force, which made life livable in a better and fuller way. If you have consideration and respect for others' feelings, others have similar consideration for your feelings. Consideration to consideration makes the foundation of peace, perpetual peace. Only the spiritually brave can take to this path.

How can one build up life on a place where all that you have to do is to deny, sacrifice and renounce the possessions and the nature of possessiveness ? Yes, one can, if only one realises that the possessionless possesses the whole world. We have not seen with our own eyes Mahavira demonstrating this phenomenon, but we have seen Mahatma Gandhi exemplifying this in our own times. He welded all-power without having any possessions and instruments of possession. Gandhiji had imbibed the spitit of Mahavira and had applied his ideals to the solution of problems in all spheres of life. Mahavira's aim was deliverance, called '*Nirvāṇa*' or '*Mokṣa*'—deliverance from the limitations of time and space, from all kinds of bondage. To achieve this aim, he laid great emphasis on non-possession, non-accumulation and non-attachment. Such a

state of non-attachment helps the man always remain free, open minded and amiable to the logic of life. Mahavira was logical and dynamic and never dogmatic in his thinking and approach.

Mahavira was a free thinker and, therefore, a revolutionary all his life. His protestations and opposition to the Brahmanical hierarchy for things and thoughts which he considered wrong and harmful to the interests of the individual and society are well-known. He was a fearless critic of precepts and practices which he considered harmful. No flattery or frowning from any quarters would deter him in any way. He was a dauntless fighter for the cause of truth. He boldly stood the tortures he was given, but never deviated from the path of truth. This was the struggle, the *tapasyā*, which made him Mahavira. He had unflinching convictions, but would not hesitate to change his views if and when he was convinced that the truth lay the other way. Truth and truth alone was his gospel and the life's journey for him was to achieve this gospel.

Though quite strong and unflinching in adherence to his own convinctions, he had respect for the convictions of others also. He believed in the co-existence of different systems of thought and in keeping continuous dialogue among the different schools of thought. There is no monopoly in the sphere of thought and ideas. Mahavira did not allow conflicts and contradictions in thought to become personal conflicts between followers of one school of thought and the other. He had respect for all faiths, because all had the same goal—the search for truth.

In the power-tormented world of today, where in the name of democracy, liberty and fraternity, nations are annihilating nations, mutual killings are taking place among aspirants to power, Mahavira's teachings have great relevance. The way to peace and tranquility among individuals, among communities and among nations lies in the direction Mahavira showed to us—the direction, which stresses the sacrifice of the self for the universal. This is the only sure way to peace and happiness of mankind, but it requires courage of conviction and determined dynamism to take the strides in that direction, whatever the obstacles and opposition. Mahavira's philosophy of life has every relevance, if we have the required determination and ability to perceive 'rightly', know and understand 'rightly' and act 'rightly' ; but if our aim is only to eulogise Mahavira and his teachings, and leave it at that, it will be only another addition to the plethora of hymns in his honour, without any meaning and purpose, rather all vague, hollow and even deceptive.

Lastly, one may ask and quite pertinently, whether all this means anything real and purposeful, when we see the disciples of Mahavira following the way of life, absolutely contrary to what Mahavira espoused and expounded. True, if the Jainas, who claim to be the followers of Mahavira are to be taken as the specimen of Jaina life, Mahavira's teachings sound incredible and appear irrelevant. There can be no denying the fact that the Jainas have, by ignoring and leaving the essential and striving for the non-essential, vulgarised the faith. In their life, much is contrary to what Mahavira had emphasised. This paradox is there, and if Mahavira is to be judged from what the Jainas have done or are doing, the question of relevance cannot arise. But it would be absolutely wrong and unjudicious to assess the contribution of Mahavira to mankind's march for peace and happiness, on the basis of what his blind followers have done. They have wronged themselves and have wronged Mahavira. But this has happened in case of almost all faiths and religions. Why only in respect of religions and faiths only ; even in political and social movements and revolutions the same has happened. In recent history, we have seen this happening to Gandhi.

Mahavira is a part of our history—a part of the universal thought-process. It has, therefore, a relevance which is and will remain imperishable in its essence. The chaff goes and will go, but the essence lives and will live. In essence, there is much in the ideas and ideals Mahavira practised and preached, which is of imminent value in offering solutions of the problems of today and tomorrow for emancipation and advancement of mankind.

A Short Story

MALLI

"I must have princess Malli of Videha", said king Pratibuddhi of Kosala.

The king had come to the ceremony of Naga worship by his queen Padmavati. Of all the preparations and decorations, he liked most a garland of multi-coloured flowers. He said, "I haven't seen like this."

The minister said, "If you permit me, your Majesty, then I like to say..."

The king cast an astonished look at the minister.

The minister said, "That this is very insignificant compared to that I saw on the occasion of the birth-day celebration of princes, Malli of Videha. That garland compared with the rain-bow."

"How looks she ?" asked the king.

"Extraordinarily beautiful," replied the minister.

The king became restless. He sent a messenger to the king of Videha asking for the hand of princess Malli.

On his return from a commercial tour, Arhannaka went to the court of Candrachaya, the king of Anga, with presents. The king offered him a seat near him and then asked what the most wonderful experience of his trip was.

The merchant said, "Sir, it is the sight of Malli, princess of Videha. On hearing of her beauty, I went to the court of Videha to present her with a pair of ear-rings given to me by a god. On seeing the ear-rings,

the king was so pleased that at once he called her and gave her the ear-rings in my presence. And thus I was fortunate to have a chance to see the most wonderful creation on earth."

Hearing this, the king of Anga became impatient. He sent his messenger to the king of Videha. He must have princess Malli.

Princess of Kunala came to pay her respects to her father after aquatic sports. Her eye-lashes were curved like the morning horizon, misty with dew-drops, bright in light. She bowed and then went away.

While returning, she was seen moving through light and shade for quite some time.

Rukmi, the king of Kunala, her father, thought for a while and then sent for his messenger. He asked him, "You have been to many lands on important assignments. Have you ever seen a beauty like this ?"

The messenger replied, "The princess is beautiful, no doubt but the physical grace of Malli, princess of Videha, is like that of fresh grapes on the vine."

Hearing this Rukmi became restless. He sent his messenger to the court of Videha with the same request. He wanted to marry Malli.

Goldsmiths came from Videha to the court of Kasi for shelter. Sankha, the king of Kasi, asked them why they had fled.

The goldsmiths said, "A foreign merchant named Arhannaka gave two ear-rings, given to him by a god, to our princess. One of those ear-rings opened at one end and we were asked to repair it. Though we tried our best, we could not. At this, the king became furious and told us that we were no good. Hence we have no more a place in Videha. But, pray, sir, wherein are we at fault ?"

"Not at all." replied the king. "But how does the princess look ?"

"Like a shower of white roses."

Hearing this, Sankha, the king of Kasi, sent his messenger to the court of Videha with the same request. He wanted to marry Malli.

Being driven out, a painter came from Videha. He asked for asylum in the court of Adinasatru of Kuru.

The king said, "I will give you asylum when I know why you are driven away."

The painter said, "I was painting a picture in the Dancing Hall of the prince of Videha. Suddenly I heard a sound and my eyes turned towards the door. At a great distance somebody moved out. Who, I didn't know. But there was imprinted on my mind the restlessness of a hasty pace. That became the inspiration for painting a complete portrait. The next day the prince sent for me and asked me why I had painted the portrait of his sister in the Dancing Hall. I tried to explain but he took nothing in his ears and asked me to get out of Videha, right then. So I had to move out. Later I was told that the prince was abashed because he mistook the portrait for reality."

"You seem to be a master-artist," said the king. "Having seen a part, you can draw the whole."

The painter laughed

"Can you draw it again ?" asked the king.

"Why not?" said the painter.

The painter produced the picture again.

Adinasatru took the picture from his hands. He admired it. What a grace—as if a delicate bunch of flowers.

After that he could not but send his messenger to the king of Videha asking for the hands of princess Malli.

A wondering nun came to the palace of Jitasatru, the king of Pancala. They talked of many things. When she was about to go she said, "I have visited many palaces but am yet to see a more charming lady than Malli, princess of Videha. She is like the evening star."

Hearing this Jitasatru too sent his messenger to the king of Videha. He wanted to marry the princess.

She smiled and said, "Isn't it very beautiful ?"

Now the messengers of Kasi, Kosala, Anga, Kunala, Kuru and Pancala came to the court of Videha, all at a time. Hearing the same request from all the six messengers, Kumbhaka, the king of Videha, called his sentry and asked him to drive them all away,

Consultations were held between the kings of Kasi, Kosala, Anga, Kunala, Kuru and Pancala. They joined together and attacked Videha.

The king of Videha was not strong enough to meet the combined attack by these six kingdoms. As there was no other way, he closed the gates of the city.

Malli came to Kumbhaka in the evening and said, "Father, you don't worry about me. You invite each king separately to come to the palace alone saying that you will give me to him. When they all come, I will do whatever is to be done."

Kumbhaka saw in her eyes the fire of self-confidence before which even mountains melt and oceans give way.

Next day, the invitation was sent to the kings. They were all happy. But none of them knew that a similar invitation has been sent to all.

When the air was thick with the fragrance of tuberose in the evening all the six kings came to the palace at a time. They looked at one another and thought what it meant. But they could not say anything.

In the middle of the room was the life-size statue of Malli herself wrought in gold. A wonderful creation by a master-artist. One could not turn his eyes from it.

Malli stood near it. She smiled and said, "Isn't it very beautiful?" She held its lid a little up. Instantly the room was filled with a foul smell. She dropped it and said, "This body for which you have come is as treacherous as this."

The foul smell was that of rotten food. Malli used to drop a morsel of food into the hollow of the image everyday.

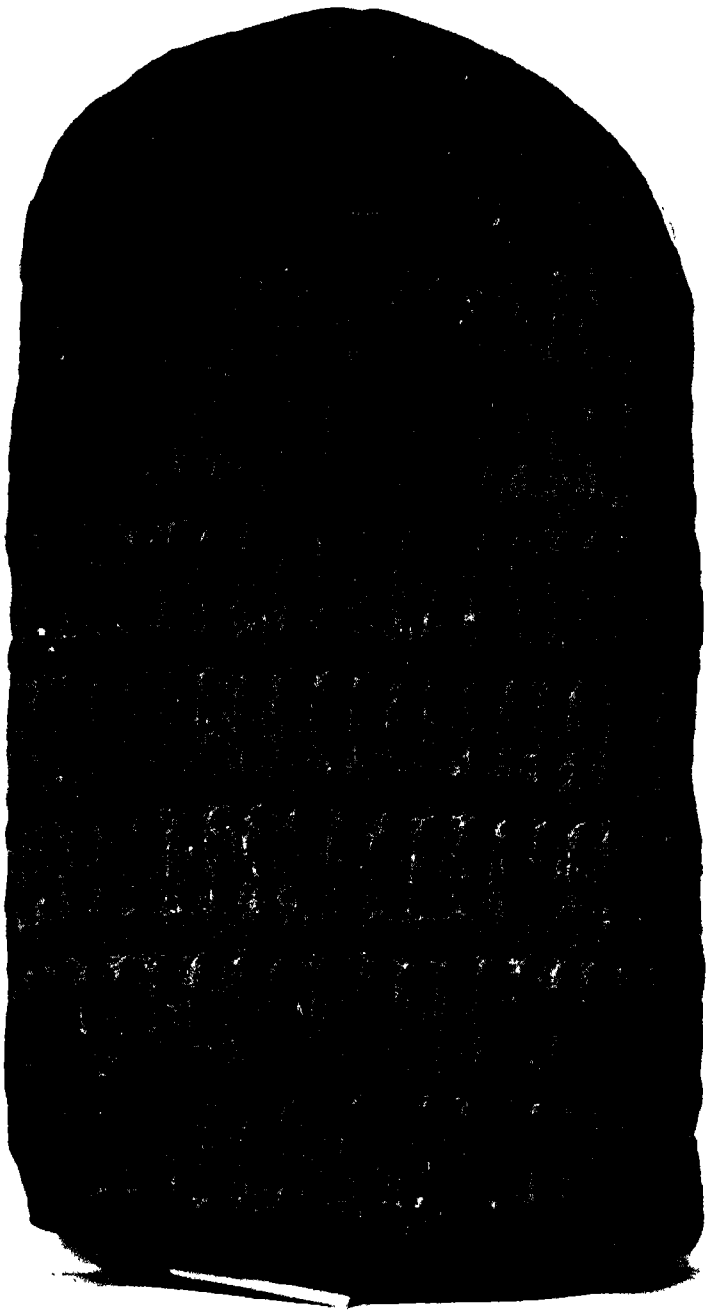
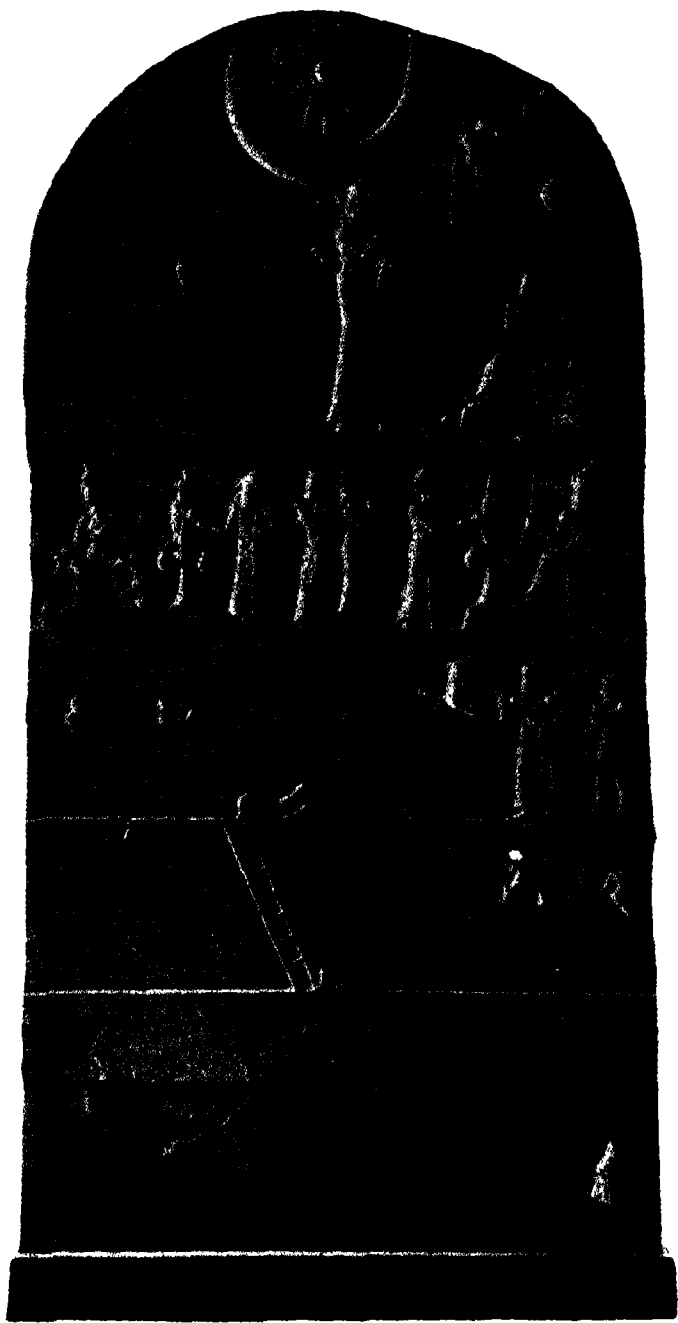
Crescent moon of the third day of the bright fortnight had arisen in the sky behind the rows of tamarisk trees outside the window. From that thin darkness came the rebuke—'the outward beauty is all a camouflage. Covered by it are fat, flesh, marrow and blood, which are as ghastly as they are unbearable.'

At Malli's words, the kings of Kasi, Kosala, Anga, Kunala, Kuru and Pancala had the memory of their past life revived. In the previous birth, they started together on the path of liberation. On the same path they had met again. Entitled were they to an endless and infinite bliss. Then why this craze for something that would not establish them in that ? They all, including Malli, renounced the world.

A Rare Jaina Icon from Sat Deuliya

P. C. Das Gupta

In the well-known perspective of the spread of Jainism in Bengal close to the epicentre of its early development it is obvious that the discovery of relevant iconographic sculptures and relics in the country will throw a new light upon the ideals and traditions of the *Tīrthankaras*. As it appears, if explorations are continued amidst the wooded highlands of West Bengal as also within the terrains of Chotanagpur and its neighbouring regions in eastern India the scope of interest in this regard may acquire a new dimension. On due grounds here one may await for materials to illuminate circumstances in respect of the origin of the religion of the *Nirgranthas* and the lives of the *Jinas* in the Asian context. Thus, very recently a unique stele of black basalt envisaging Risabhanatha and rows of other *Tīrthankaras* has been acquired by the Directorate of Archaeology of West Bengal when the writer visited Sat Deuliya and its neighbouring village Ajhapur in Burdwan district in the first week of November, 1972. The sculpture was made over as a gift for presentation and display in the State Archaeological Gallery of West Bengal by Sri Hridayranjan Dutta of Ajhapur who formerly discovered the image in the ancient site of Sat Deuliya famous for an early mediaeval temple of *rekha* order which is still standing on a large mound. The discovery will acquire a significance since the temple referred to is sometimes regarded as a Jaina monument like the temple of Siddhesvara at Bahulara in Bankura district.

The stele from Sat Deuliya is curvilinear at the top being 43 *cms* in height and 23 *cms* in breadth. It depicts the first *Tīrthankara* Risabhanatha on the crest of the slab as being seated and meditating in *padmāsana* between two attendants holding fly-whisk. Below the *Tīrthankara* is shown his *lāñchana* the bull. Above him is delineated a three-tiered

Stele of black basalt carved with seated Risabhanatha and Tirthankaras standing in Kayotsarga. Circa 10th century A.D. Sat Deuliya, Burdwan, West Bengal. (The State Archaeological Gallery, West Bengal.)

Stele of Urnammu from ancient Ur near the confluence of the Euphrates and the Tigris.

parasol and the hands of *Vidyādharas* playing drums. Risabhanatha is seated above seven horizontal-terraces or ledges with rows of *Tīrthankaras* standing in *kāyotsarga* pose. Below the first terrace at the bottom of the stele is carved out a kneeling devotee. The representation of the devotee is very small and has achieved a linear quality. The figure of Risabhanatha who is divested of all worldly attire is 6.4 *cms* in height while the other *Tīrthankaras* reveal a varying height from 3 *cms* to 4.1 *cms*. The seven terraces below the eighth one envisaging Risabhanatha visualised the following numbers of *Tīrthankaras* from the lowest plane upwards :

Nos. of Terraces	*Nos. of Tīrthankaras*
I	19
II	23
III	21
IV	21
V	21
VI	21
VII	22

Thus, it will be noticed that a total number of 148 *Tīrthankaras* have been carved on the stone slab epitomising the shrine of Adinatha (Risabhanatha). The rigid discipline of style and arrangement of the *Jinas or Tīrthankaras* in contrast to the lyrical depiction of the grace of Risabhanatha and his attendants in the uppermost register not only recalls the famous image of Risabhanatha from Surohor in Dinajpur but will also suggest a symbolic height and dimension. Stylistically, the sculptured stele from Sat Deuliya may be assigned to the latter half of the 10th century A.D.

As regards the significance of the stele from Sat Deuliya one may recall certain Jaina traditions as referred to by Umakant P. Shah in his book entitled "*Studies in Jaina Art*" (Banaras, 1955). While studying on *Stūpa*, *Samavasarana* and *Ziggurat* the scholar has noted as follows :

"The Jaina traditions speak of the first *stūpa* and shrine, erected by Bharata, on the mountain on which Risabhanatha obtaned the *nirvāṇa*. The shrine and the *stūpas* erected, Bharata made eight terraces (*aṣṭa-pada*) between the foot and the top of the mountain hence the name *Aṣṭāpadā* given to the mount. Here also is the underlying conception of the first Jaina shrine being an *eight-terraced mountain*, an eight-terraced Ziggurat, or an eight-terraced *stūpa*." (*Ibid*, p. 128)

The importance of the legend of *Aṣṭāpadagiri* assumes a special significance in view of the belief that Bharata Cakravartin, son of Risabhanatha installed images of *Tīrthankaras* on mount Astapada or Kailasa, often identified with Satrunjaya in Saurastra. The sculpture from Sat Deuliya is indeed an early representation of the *Aṣṭāpada-Tīrtha* in conformity with the Jaina belief and symbolism. Though the *Simha-nisadya-Caitya* perched on the precarious height of Astapada is sometimes represented as a *Chaumukha* shrine and at one instance, on mount Satrunjaya, Gautama, the *Gaṇadhara* of Mahavira is shown as climbing to it no ancient *paṭas* likewise depicting *Aṣṭāpadagiri* has been reported uptil now. The *Saturuñjaya-Girnār-paṭṭa* of Ranakpur, Rajsthan is a mediaeval example and defines a perception of later inspiration. The sculptured stele from Sat Deuliya will recall the view of V. S. Agarwala that *Jaruka* or *Jaluka* like their succeeding forms *eḍuka* or *eluka* as traced in the *Vanaparva* of the *Mahābhārata* and the *Mahābhāṣya* of Patanjali aside other sources were derived from the *Ziggurat* (*Journal of the U.P. Historical Society*, Lucknow, Vol. XXIII). While the terraced monument with a *Siva-linga* on the top as excavated at Ahicchatra may be recognised as an "actual specimen of the *eduka* monument", the terraces of the present stele carved with Risabhanatha and *Tīrthankaras* are comparable with those of the restored stele of Urnammu though the carvings are distantly separated by time. Since the sculpture now being discussed like other relics was originally discovered at a site abounding with ruins and high mounds which can even be traced at Mohanpur closeby, it is possible that somewhere in the area may remain still buried in the earth relics of unknown monuments and shrines.

The Philosophy Of Karma

S. C. DIWAKER

Almost all believers in the transmigration of soul attach great importance to the *Karma* theory. The adage, 'as you sow, so you reap' is significant enough to show the universality and popularity of this doctrine. The treatment of this topic is unique in Jaina philosophy inasmuch as it is rational, scientific and elaborate.

Our critical examination of the universe brings out the fact that there are sentient and non-sentient substances in the world. The soul is sentient and other objects devoid of this faculty are matter, time, space, media of motion and rest. The special characteristic of matter is taste, smell, touch and colour. All that is comprehended by the senses is material. Like the conscious soul this matter is also indestructible. These objects are eternal, therefore, they are not created by any agency whether super-natural or super-human. The whole panorama of nature is the outcome of the union or the chemical action of atoms due to their inherent property of smoothness and aridity. The variegated forms and appearances are evolved out of these material atoms.

This has driven many a thinker to the conclusion that some Intelligent and Supreme being is at the helm of affairs. He creates, destroys and recreates. The entire world dances attendance to His sweet wishes. He is Omnipotent, Omniscient and Enjoyer of transcendental bliss.

Jaina thinkers do not agree with this idea. The rational mind is at a loss to understand why Good, Happy, Omnipotent and Omniscient God created the world which is full of sufferings, inequalities and barbarities as the lot of the majority of its creatures ?

The argument that every object has a creator is not of universal application. When the world-creator is believed to be self-existent, why not the same logic be applicable to other objects as well ? If the world was looked after by Benevolent, Merciful, Omniscient and Omnipotent Lord of the Universe, the harrowing and horrifying calamities like earthquake, destruction by flood and similar catastrophies involving the loss of innumerable innocent and poor beings should have been easily averted. In view of the occurrence of such tragic incidents the rational mind has to admit that this sort of working of the universe does not depend upon the sweet wishes or directives of the Supreme, Benevolent and Merciful Lord. Therefore, we have to accept the self-existent nature of the universe.

This does not mean that the Jainas do not believe in the existence of the God or *Paramātman*. They do believe in the existence of God or *Paramātman*—the Pure and Passionless Soul, who is Perfect and Blissful and who has no hand in the making or destruction of this world. It is a matter of regret that the Jainas are called Atheists by some people. The Chambers Dictionary meaning of the word is "one who disbelieves in the existence of God" (Gr. *a*, neg., and *theos*, God). Theist is "one who believe in God" Therefore, the appropriate nomenclature for a Jaina would be a "Theist" rather than "Atheist", because Jainas believe in God and worship the Lord in their own way. Worship of God is an essential daily duty enjoined upon a votary of Jainism. He is also expected to practise these fourfold virtues, that is, he must be Just, Affectionate, Introspective and Noble. The word 'Jaina' stands for these rules of good conduct, which are universal and nonsectarian.

Jainas worship perfect and passionless God for the sake of mental purity and spiritual advancement. This worship is, in fact, the 'Ideal worship' rather than 'Idol worship'. The concentration and meditation towards the passionless and peaceful idol assisst the common man in getting release from the clutches of baser and evil propensities. The Jaina view of worship is a purely psychological process, whereby the aspirant develops himself and gradually attains the status of omniscience and bliss, the characteristics of God-hood.

The observations of Vivekananda are illuminating: "The Buddhists or the Jainas do not depend upon God but the whole force of their

religion is directed to the great central truth in every religion, to evolve a God out of man." (*Essentials of Hinduism*, p. 36).

The embodied mundane *Jīva* can rise to the highest Status of Godhood. The reputed Jaina scholar C. R. Jain's elucidation is illuminating : "The difference between an unevolved *Jīva* and a fully evolved one is exactly the same as that between a dirty mirror and a clean one. Both are alike in respect of their reflecting power, but not in reference to the actual functioning thereof. The ordinary *Jīva* is like a dirty mirror, which has to be rubbed and polished before it can be expected to take its place by the side of the finest specimens of the class." (Introduction to *The Paramātma Prakāśa*, p. 6)

It is argued that the soul will not be punished or rewarded if we do not accept any universal ruler of this world. According to the Jaina theory the mundane soul acquires *karmas*, which are the causes for the happiness or misery of the individual. No one can escape from the clutches of *karmas*. A burglar or a criminal can befool a magistrate and move about scotfree ; on the other hand, an innocent poor fellow may be punished by the dispenser of justice. Such practices are utterly absent under the just and exact working of the *karma*, which is based upon the inviolable law of cause and effect. The manifold conditions of sentient beings are due to the fruition of *karmas* acquired by the *Jīva* in the past. In fact, 'I am the captain of my soul and the architect of my bright or dismal future'. This message of Self-reliance is the corner-stone of Jaina philosophy.

The nature of the *karmas* has been thus explained. The mundane soul has got vibrations through body, mind or speech. The molecules, which assume the form of mind, body or speech, engender vibrations in the *Jīva*, whereby an infinite number of subtle atoms is attracted and assimilated by the *Jīva*. The assimilated group of atoms is termed as '*karmas*'. In Sanskrit literature the word *karma* ordinarily stands for action, but in Jaina philosophical terminology it has a different connotation. The effect of *karma* is visible in the multifarious conditions of the mundane soul. As a red hot iron ball when dipped into water attracts and assimilates its particles or as a magnet draws iron fillings towards itself due to the magnetic force, in the like manner the soul propelled by its psychic experiences of infatuation, anger, pride, deceit, and avarice attracts karmic molecules and becomes polluted by the *karmas*. The psychic experience is the instrumental cause of this transformation of matter into a *karma* ; as the clouds are instrumental in the change of sun's rays into a rainbow.

When the material *karmas* come in contract with the soul fusion occurs ; whereby a new condition springs up, which is endowed with marvellous potentialities and is more powerful than the atom-bombs. One can easily imagine this awe-inspiring power of *karmas*, which has covered infinite knowledge, infinite power, infinite bliss of the soul and has made a beggar of this soul, which is intrinsically no less than a *Paramātman*—Pure and Perfect Soul. Psychic experiences of anger etc. cause the fusion of *karmas* and these *karmas* again produce feelings of attachment, aversion or anger etc. Thus the chain of karmic bondage continues *ad infinitum*.

The world is teeming with infinite souls, who by their dispositions are instrumental in transforming non-sentient matter into *karmas* which become possessed of indescribable potentialities. After the termination of their operation-period the *kārmas* no longer act as clog on the spiritual progress. The entire world is active with karmic molecules. It appears that this fact is now acknowledged by our modern scientists also when they observe : "The world is radio-active. It always has been and always will be. Its natural radio-activities evidently are not dangerous and we can conclude from this fact that contamination from Atomic bombs if of the same magnitude as these natural radiations, is not likely to be at all dangerous."

Acarya Pujyapada in hiṣ *Sarvārtha Siddhi* throws valuable light in this matter : "Just as the digestive fire of the stomach (the gastric fluid or juice) absorbs food suitable to it, so also the self attracts *karmas* of duration and fruition corresponding to the virulent, mild or moderate nature of passions. Just as the mixing of several juices of barley, flowers and fruits in a vessel produces intoxicating liquor, so also matter present co-extensive with the self becomes transformed into karmic matter owing to the presence of activities and passions." (*Reality*, p. 218).

When the husk of paddy is removed from it, the rice loses its power of sprouting ; likewise when the husk of karmic molecules is severed from the mundane soul, the resultng Perfect *Jīva* cannot be enchained by the regermination of *karmas*. The nature of soul, entangled in the cob-web of transmigration can be understood easily, when we divert our attention to the impure gold found in a mine. The association of filth with golden ore is without beginning but when the foreign matter is burnt by fire with various chemicals the resulting pure gold glitters ; in the like manner the fire of right belief, right knowledge and right conduct destroys the karmic bondage in no time. If the fire of Self-absorption is intense the work of destruction can be completed within a span of

48 minutes. This point is made clear by the example of sun's rays, which when converged on one point ignite fire, but when they diverge they do not exhibit the power of burning. The destruction of *karmas* in the fire of self-absorption does not mean annihilation of the atoms, but it denotes the dissociation of karmic molecules from the soul. Democritus said : "*Ex-nihilonihil in nihiljum nihil potest re verti.*" Nothing can ever become something nor can something become nothing. This principle is corroborated by the Hindu scripture *Gītā* also (2.16).

The contact of *karmas* with the soul has no beginning. As the relation of seed and tree has no beginning because every seed is got from a tree, which comes out of some other seed ; thus the connection of seed and tree is without beginning. When the seed is burnt in fire it will never regerminate into a tree. In the like manner when the seed of dispositional impurities, attachment and aversion is burnt by right type of penances and austerities, the *karmas* are completely destroyed. There is no logical connection between infinity and endlessness. The state of *Nirvāṇa* or liberation has a beginning, but no end.

When the *Jīva* has noble thoughts of love, sympathy, compassion and the like, auspicious or agreeable karmic matter clings to the soul. When the period of fruition arrives the soul is placed in favourable circumstances and it enjoys superb pleasures of the world ; on the other hand a person possessed of callous heart derives pleasures in the distress and agony of the miserable soul. He is not moved by the pitiable plight of the sick, disabled, hungry, decrepit or the distressed, whereby inauspicious karmic matter is accumulated and consequently the *Jīva* suffers pain and untold miseries and does not obtain desired peace and happiness. The pleasure or pain obtained by means of auspicious or inauspicious *karmas* lasts for a limited period. Its duration and intensity depend upon the pitch of our disposition, when our soul had accumulated the karmic molecules by mental or vocal or physical activities or vibrations.

These *karmas* have been classified into eight kinds :

(1) *Jñānāvaraṇīya Karma* is that which obstructs knowledge. It acts as a hindrance in the attainment of Omniscient knowledge, the inherent and natural right of every soul. It has been compared to a curtain, which obstructs the vision of our desired objects enveloped thereby. Due to this very *karma* we come across innumerable differences in the faculty of comprehension amongst the mundane souls. This *karma* explains why one is a brilliant genius and other is an idiot.

This *karma* is accumulated by such activities or mental dispositions, which are associated with the sinful habit of directly or indirectly obstructing the light of knowledge.

(2) *Darśanāvaraṇīya Karma* obstructs that form of consciousness, which precedes knowledge. It is accumulated by the soul if evil practices referred to as the knowledge-obstrctive *karma* obstruct the perception faculty of the soul, e.g., a gate-keeper hinders the entrance of a visitor to the residence of a dignitary, similarly this *karma* obstructs the perception of the objects.

(3) *Vedanīya Karma* enables the soul to have sensations of pleasure or pain through senses. The sensation of pleasure is not the experience of spiritual happiness, for the pleasure obtained by the operation of this *karma* is artificial, spurious as well as deceptive e.g., a person enjoys the sweetness of the small quantity of honey applied to the sharp edge of a sword and ultimately meets the tragedy of his tongue being chopped or severly wounded. The enjoyment of carnal pleasures is like the taste of honey-drop. The reactions of this *karma* produce the sensation of indescribable agony when a person is deeply injured or wounded.

If the soul is interested in pious practices and leads the life of renunciation and self-control, keeps the company of good and helps the troubled people, it accumulates the *Sat Vedanıya Karma* : on the other hand the cruel activities lead to distress producing *Asat Vedanīya Karma* whereby the soul passes its time in deep anguish and agony.

(4) *Mohanīya Karma* is the ring-leader of *karmas* and cause delusion and perverts the view of self and non-self. It is the root of all miseries. It has been compared to an intoxicant or liquor whereby the drunkard loses all senses and discriminating faculties between right and wrong. This faculty of judging between beneficient and pernicious path is paralysed and so he appears like a spiritually insane and mentally sick fellow. This *karma* cripples the discriminating faculty of the soul and so the person caught in the cob-web of deceptive objects of the world roams about like a deer running after a mirage in some desert to quench its thurst but to no purpose.

The mundane soul needs few objects, but out of greed it wants to amass more and more. It leaves them behind while departing from this world. This perverted, pernicious and wrong attitude is the result of this *Mohanīya karma*. As long as this *Mohanīya karma* exists the soul is unable to make desired progress on the path of *Nirvāṇa*.

(5) *Āyuh Karma* determines the length of life in a particular body. This *karma* makes the soul captive in a particular body for a limited period in the four conditions of life. Due to this *karma* a person enjoys long lease of life or prematurely dies. This *karma* is like a clock. When we wind a clock it moves on and indicates correct time, but if it is disturbed, its winding screw gets affected and the clock stops all of a sudden. Similarly, a soul inhabits a particular body in accordance with this *karma* but if one disturbs the operation of this *karma*, the soul soon departs to occupy another body which has been pre-arranged by this very *Jīva* due to his dispositions. Premature death occurs when a person is poisoned or is haunted by serious sickness without necessary medical aid, etc. Thus the span of life is cut short. This premature death has been termed as *Akāla-Maraṇa*. Jaina view is that life can be cut short but it cannot be prolonged beyond the limit fixed in the previous birth. The pious souls are born as heavenly beings or happy persons. One devoted to Mammon-worship and inordinate greed becomes a brute or a hellish being and suffers untold miseries. Socrates had said : "The sensual soul ... goes to the body of an ass ; the unjust or tyrannical soul into the body of a wolf or a like ... only the souls of philosopher go and live with God. That is why philosopher abstains from bodily pleasures... The soul ... goes to a place that is glorious." (*Trial and Death of Socrates*).

(6) *Nāma Karma* is responsible for physical forms, complexion, constitution etc. of the body. This *karma* predetermines the constitution of physical frame which is to be occupied by the soul after death. When a person dies his gross body is left here but his subtle bodies named *Taijasa* and *Kārmaṇa* follow the *Jīva* till liberation is attained. In Hindu scriptures the subtle body is known as *Liṅga Sarīra*. The infinite varieties of living beings and their manifold forms are due to this *karma* which is like a painter, who with the aid of his brush and colour paints ugly or lovely designs. Similarly this *karma* is responsible for the multiplicity of physical forms put on by the *Jīva*. This *karma* is an extremely interesting principle almost anticipating many elements of modern biological theory. The principle of *Nāma karma* tries to explain many of the biological problems (*The Religion of Ahimsā*, P. 90).

Ordinarily people hold God responsible for this variegated world, but Jaina philosophers hold this *Nāma karma* as the cause of bringing out manifold forms and physical changes. The soul puts on the size of the body that is provided to it by this *karma*.

Some thinkers suppose that the soul like the body must be also impermanent. Jaina logicians have refuted this illogical stand which

is contradicted by our experiences as well. Since the experience of pleasure and pain do not exist outside the body, the natural conclusion will be, the soul does not exist outside its habitation. As long as the soul is wandering in the world it has to remain in the body that is provided to it by this *Nāma karma*. After *Nirvāṇa* the physical body does not imprison the soul and so the liberated soul's size does not undergo any further change. Its size remains almost like the last body which was abandoned prior to the atainment of emancipation.

(7) *Gotra Karma* causes birth in high or low family. As the potter by means of wheel shapes the clod of earth into small or big earthenwares in the like manner a *Jīva* is placed in a high or low status as is determined by this *karma*. A person engaged in the vicious habit of speaking ill of others and flattering himself is reborn in a low and downtrodden family. On the other hand the gentle, humble, noble, and meek person obtains high status in life and brilliant surroundings which are favourable for supreme spiritual advancement.

(8) *Antarāya Karma* acts as an impediment in the attainment of desired objects. Its function is mechanically to put up obstacles in the enjoyment of the fruits of the various favourable *karmas*, e.g., a man patronised by the beldame fickle fortune and all the treasures of the world is not able to enjoy the sweet fruits of his agreeable surroundings because of this *karma*. If this *karma* operates one cannot enjoy best health in spite of all efforts to keep himself fit. This *karma* is accumulated by evil practices such as butchery of animals, maliciously injuring or hurting others, putting impediments in the pious practices of the noble souls and doing other evil activities.

Several times thousands of people accumulate the similar type of *karmas* under common circumstances and when the time of fruition arrives all are affected thereby. This gives us some idea of such common freaks of it which amaze all the world, e.g., death of multitudes in some epidemic, earth-quake or incendiarism and the like.

It is to be noted that due to their past accumulated *karmas* the wise and the pious suffer in the present period of life and the wicked enjoy the fruits of their past good *karmas*. The present life reaps the harvest of the seeds of *karmas* sown in the past but the *karmas* that are being sown at present will produce their result in due course of time.

The relation of the soul with the *karmas* is visualised from different points. From the practical or '*Vyavahāra*' point of view the soul is made

captive by the karmic forces till final liberation is attained. From the realistic or '*Niścaya*' point of view the soul is always pure and free from karmic contamination. Truth comprises both the view-points. The aspirant should ascertain the point that his soul is in no way inferior to the soul of *Paramātman*, but he ought to bear in mind also his present condition of karmic contamination. One who forgets this practical aspect and wrongly thinks himself free and liberated meets the tragic fate of a sick and foolish person who goes against medical guidance mistaking himself as quite hale and hearty.

The wise persons should concentrate their attention upon the valuable sermon of saint Kundakunda to get rid of the karmic thraldom and attain everlasting Bliss and Immortality : "The *Jīva* with attachment gets himself bound by *karmas* but one adorned with detachment becomes free from the bondage of *karmas*. This is the message of Lord *Jina—the* Victor. Therefore, do not evince attachment for *karmas*." We should never lie prostrate before the forces of evil and temptations. We should remember the memorable words of Washington : "Little minds are tamed and subdued by misfortune, but great minds rise above it." Every soul should resolve to get rid of karmic shackles and attain the goal of liberation and immortality.

We should not forget that this body is in reality a prison-house for the embodied soul. The awakened man should try to destroy the *karmas* by the fire of Supreme Concentration to attain Godhood and become *Paramātman*. The aspirant for *Nirvāṇa* should meditate upon this central truth : "My Self is ever one, eternal, pure, and all-knowing in its essence ; the rest are all outside me, non-eternal and the consequences of my past *karmas*."

Kulakara System Of Society As Depicted In The Jaina Agamas

J. C. SIKDAR

After countless years of the infancy of the human race there began a new Age with the emergence of different conditions of life. On the one hand, the means of subsistence decreased, on the other, the growth of population took place and the necessities of human life increased in unequal ratio. In this condition there started mutual strife, looting and anarchy, i.e., there began the struggle for existence among the people. The force of these prevailing circumstances brought about a change in the divine human qualities, such as, forgiveness, peace, equanimity, etc. The seed of criminal disposition started to sprout in the minds of the people ; and chaotic condition gave them an impulse to build up a new order of society. As a result of this inner urge and action of the people of that Age the *Kulakara* system (tribal or gentile system) came into existence. They began to live, being organized into the society of *kula* (gens). They chose some one as their leader who was designated as *Kulakara* (tribal chief). He was vested with the power to award punishment to anyone found guilty. He made all necessary arrangements of the entire *kula* in regard to peaceful living with the requirements of life. He always kept in mind the welfare of his *kula* and made restraint over the criminal acts of looting, etc. This is the nucleus of the first form of primitive administration[1] in India.

The picture of *kula* as depicted in the Jaina texts is in essence indentical with the *genea* of the Greeks and the *gentes* of the Romans and the American Indian tribe. "The American was the original form of the gens and the Greek and Roman the later, derivative form ; that the entire social organization of the Greeks and Romans of primitive times in gens, phratry and tribe finds its faithful parallel in that of the American Indians ; that (as far as our present sources of information go) the gens is an institution common to all barbarians up to their entry into civilization."[2]

[1] *Jambudvipa-prajnapti*, 2 29 ; "*aham ca se damdam vatteham, tahe tesim jo koti avarajjhati so tassa uvatthavijjai, tahe so tassa damde vatteti, ko puna damdo, hakkaro, ha tume dutthu kayam, se tena hakkarena janati sisam paditam*", *Avasyaka-curni*, pp. 128-29.

[2] *The Origin of the Family, Private Property and the State*, F. Engels, pp. 83-84.

"The Latin word, gens, which Morgan employs as a general designation for this body of consanguinei, is, like its Greek equivalent, *genos*, derived from the common Aryan root *gan* (in German, where the Aryan "*G*" is, according to rule, replaced by "*K*", it is *kan*), which means to beget. *Gens*, *genos*, the Sanskrit *janas*, the Gothic *kuni* (in accordance with the above mentioned rule), the ancient Nordic and Anglo-Saxon *kyn*, the English *kin*, the Middle High German *kunne*, all equally signify kinship, descent. However, *gens* in the Latin and *genos* in the Greek are specially used for those bodies of consanguinei which boast a common descent (in this case from a common male ancestor) and which, through certain social and religious institutions, are linked together into special community, whose origin and nature had hitherto, nevertheless, remained obscure to all our historians."[3]

The Prakrit word '*kula*' as employed in the Jaina *Āgamas*, also signifies the same meaning of a common descent from a common male ancestor like the Greek *genos* and the Roman *gens*, etc.

Fourteen *Kulakaras*[4], according to the Digambara Jaina tradition, presided successively over their respective *Kulas* in different periods. They are as follows : (1) Pratisruti, (2) Sanmati, (3) Ksemankara, (4) Ksemandhara, (5) Simankara, (6) Simandhara, (7) Vimalavahana,

[3] *Ibid.*, p. 84.

[4] According to the *Svetambara* Jaina *Agamas*, there are seven or ten or fifteen *Kulakaras*, while the *Padmacarita* mentions fourteen *Kulakaras*, viz., 1. Sumai, 2. Padissui, 3. Simankara, 4 Simandhara, 5. Khemankara, 6. Khemamdhara, 7. Vimalavahana, 8 Cakkhumam, 9. Jasamam, 10. Abhicandra, 11 Camdabha, 12 Pasenai, 13. Marudeva and 14. Nabhi. See *Jambuddiva-pannati*, 2 28 for 15 Kulakaras. In the *Jambudvipa-prajnapti* there are stated to be 15 *Kulakaras* including Rsabha while the *Sthananga*, the *Samavayanga* and the *Avasyaka Niryukti*, etc., mention only seven, viz , 1 Vimalavahana, 2. Caksusman, 3. Yasasvi, 4. Abhicandra, 5. Prasenai, 6. Marudeva and 7. Nabhi. "*Jambuddive Bharahevase imise osappinie satta Kulagara hottha, tamjaha—padhamittha Vimalavahana* 1, *Cakkhuma* 2, *Yasamam* 3, *cauttham Abhicamde* 4, *tatto Pasenai* 5, *puna Marudeve* 6, *Ceva Nabhi* 7", vide *Jambudvipa-prajnapti*, p. 132 ; "*iha tu Sri Rsabhadevasamyuktah pancadasa bhanitah*", *Jambudvipa-prajnapti*, 2.28. Among them also Candrabha is stated to be placed in between *Abhicandra* and Prasenajit. If so, how is the mutual agreement among different numbers correct ? The answer is that there are two classes of *Kulakaras*—one appointed in the duties of *Kulakara* and the other independent. Vimalavhana, etc. are *niyuktas* (employees) who are mentioned in the *Sthananga* here, having done the duties of *Kulakara*, they have become *Kulakaras*, *Jambudvipa-prajnapti*, pp. 2.28, foot note No. 1, p. 132

(8) Caksusman, (9) Yasasvan, (10) Abhicandra, (11) Candrabha, (12) Marudeva, (13) Prasenajit and (14) Nabhi[5].

(1) Pratisruti, the first *Kulakara*, explained to his *kula* the significance of natural phenomena, such as, the rising and setting of the sun and the moon, of day and night, etc.

(2) Sanmati, the second *Kulakara*, expounded the system of constellation to his people and became the first astronomer of the Age.

(3) Ksemankara, the third *Kulakara*, taught them the art of taming the wild useful animals to employ them in the service of the human society.

(4) Ksemandhara, the fourth *Kulakara*, invented the science of making weapons out of wood and stone to chase wild animals.

(5) At the time of Simankara, the fifth *Kulakara*, many of the *Kalpavṛkṣas* were destroyed by rain and flood, consequently there arose the disputes and quarrels among the people over the possession of a few remaining *Kalpavṛkṣas* for their subsistence. This *Kulakara* settled their disputes by fixing the propriety-zones for different groups of them, thus indirectly conferring the right to property on them.

(6) An acute shortage of *Kalpavṛkṣas* which supplied the foodstuff to the primitive people led to the quarrel and strife among them during the period of Simandhara, the sixth *Kulakara*. He conferred individual right to property on them by giving his verdict. It indicates the coming of private property into existence in some form, having a relation with exploitation in future.

(7) Vimalavahana, the seventh *Kulakara*, taught his people how to utilize the services of domesticated animals and to keep them under control by tying them with the tethering rope, the bridle and the like.

[5] *Tiloyapannatti*, Pt. I, vv. 421-504, pp. 195-205, ed. by Dr. A. N. Upadhye and Dr. H. L. Jain, published by Jaina Sanskriti Samraksaka Samgha, Sholapur, 1943.

(8) At the time of Caksusman, the eighth *Kulakara*, the natural order of *Bhogabhūmi* underwent change and the parents survived, after the birth of the *yugala* (a single pair of boy and girl), for a long time and saw their faces with affection.

(9) Yasasvan, the ninth *Kulakara*, taught his people to regard children as their own and to bless them.

(10) During the period Abhicandra, the tenth *Kulakara*, the people lived to play with their children ; they also began to give them useful instruction for their mental, physical and material development. This Kulakara came to be known as Abhicandra (signifying moon) because of the incident that he was the first to play with his children in moon-light.

(11) At the time of Candrabha, the eleventh, *Kulakara*, children were brought up with much care and attention. He was beneficial to his people in many other ways.

(12) Marudeva, the twelfth *Kulakara*, brought all the remaining *Kalpavṛkṣas* under the social control of the tribal organization. He made skiffs and boats and taught his people the art of navigation. With the change in Nature and the formation of many small hills, rivulets and lakes men began to move on, having left their original habitat and scaled high hills, etc. There took place some scanty and irregular rainfall for the first time.

(13) At the time of Prasenajit, the thirteenth *Kulakara*, children were born with Prasena (amnion or innermost membrane enclosing foetus before birth). This Kulakara came to be known as Prasenajit because of his teaching the science of embryology to his people.

(14) Nabhi, the fourteenth *Kulakara*, was the first man to teach his people how to cut the navel strings of the children after their birth, so he came to be known as such[6].

There took place further change in Nature during the period of Nabhi. The remaining *Kalpavṛkṣas* were now destroyed by rain and

[6] *Ibid.*

flood, but the earth became pregnant with many varieties of crops, trees, creepers, shrubs, birds, deer, etc. The people were wonder struck and immediately went to Nabhi for knowing the significance of all these changes[7]. Nabhi explained to them that *Bhogabhūmi* was dead and *Karmabhūmi* had born and henceforth they were to work hard to earn their livelihood[8]. He pointed out to them that the rise of clouds and rain had made the earth rich with varieties of crops for their consumption so they need not bewail the want of *Kalpavṛkṣas*[9]. He Invented also fire, the arts of cooking food and weaving cloths for their benefit[10].

Thus the *Kulakaras* who brought this Age to progress and development in the primitive tribal society taught their people during their respective periods gradually the ways and means for defence from the attack of Nature and ferocious animals. They fixed up the limitation of individual ownership of land and trees. Having tamed and reared wild animals, such as, elephants, etc. they taught their people to bring those animals to the service of communication. They instructed them how to bring up children and to christen their names. They educated their people how to protect themselves from cold, snow, etc. They trained them also to cross the river with boats, to climb up the hill by making steps, to protect themselves from rain by holding some covering over their heads, and lastly they taught them the art of raising crops, by cultivation of land, after which there came into existence commerce and trade, crafts and industries, all arts and industrial professions. Due to these arts and crafts, etc., this earth came to be called *Karmabhūmi* (land of action).

7 *"vavagaya bhogabhmi bhavabhuruha siri narvai ramasahi jaya vivihadhannadumavelligummapasahuna Nabhi"*, *"datta-tam pekkhivi janavau samcaliu man melleppinu jhatti tahim"*, *Prakrit Mahapurana.*

8 *"kammabhumi bhuruha samjaya,* etc.", *Prakrit Mahapurana*, S.II, 14, p. 30.

9 *"kalpavrksocitam sthanam, tanyadhyasisata sphutam"*, *Sanskrit Mahapurana* 4.184, p. 62.

10 *"datta-kanakamdana sihisamdhukkanaim payanavihanaim bhaviyam kappasasuttapariyaddanaim padaparimmaim daviyaim 44"*

—*Prakrit Mahapurana*, S.II, 14, p. 30.

It is to be noted here that in the *Avasyaka-curni*, Pt. I, pp 155-6, it is stated that Rsabhadeva, the son of Nabhi, employed fire which was generated by the mutual rubbing of dry woods for cooking food and other purposes ; next he invented first pottery, then the art of clothing, etc., during his father's time.

The study of these events as stated in the Jaina *Agamas* and *Purāṇas* reveals that the history of mankind is the history of the struggle between animal man and divine man and that of the attack of man on Nature to protect himself from its offensive behaviours in various forms. This history is still continuing in the process of development of man and society, as divine man has been conquering animal man and Nature since the infancy of the human race up to the present day with his mighty force and scientific explorations and achievement.

Besides, the above account of the *Kulakara* system of society throws a considerable light on the middle and upper stages of savagery, and the lower, middle and upper stages of barbarism as shown by F. Engels and K. Marx. Middle stage of savagery begins with the employment of fire and the art of cooking and the active urge of discovery. Men spread over the greater part of the earth's surface by following the rivers and coasts and scaling hills from his original habitat.

"The crude, unpolished stone implements of the earlier stone Age—the so-called Paleolithic—which belong wholly or predominantly, to this period, and are scattered over all the continents, are evidence of these migrations. The newly occupied territories as well as the unceasingly active urge for discovery, linked with their command of the art of producing fire by friction, made available new food-stuffs, such as farinaceous roots, and tubers, baked in hot ashes or in baking pits (ground ovens), and game, which was occasionally added to the diet after the invention of the first weapons the club and the spear. Exclusively hunting peoples, such as, figure in books, that is, peoples subsisting solely by hunting, have never existed, for the fruits of the chase were much too precarious to make that possible. As a consequence of the continued uncertainty with regard to sources of food-stuffs, cannibalism appears to have arisen at this stage, and continued for a long time. The Australians and many Polynesians are to this day in this middle stage of savegery."[11]

Upper stage of savagery "begins with the invention of the bow and arrow, whereby wild game became a regular item of food, and hunting one of the normal occupations. Bow string and arrow constitute a very composite instrument, the invention of which presupposes long accumulated experience and sharpened mental powers, and, consequently, simultaneous acquaintance with a host of other inventions."[12] "We find,

[11] *The Origin of the Family, Private Property and the State*, F. Engels, p. 24.

[12] *Ibid.*

even at this early stage, beginnings of settlement in villages, a certain mastery of the production of means of subsistence : wooden vessels and utensils, finger weaving (without looms) with filaments of bast, baskets woven from bast or rushes, and polished (Neolithic) stone-implements. For the most part, also, fire and the stone axe have already provided the dug-out canoe and, in places, timber and planks for house-building. All these advances are to be found, for example, among the Indians of North-Western America, who, although familiar with the bow and arrow, know nothing of pottery. The bow and arrow was for savagery what the iron sword was for barbarism and fire arms for civilization, namely, the decisive weapon."[13]

The next stage of *Kulakara* system is marked with the domestication and breeding of animals and the cultivation of plants, the introduction of pottery[14], and the smelting of iron ore[15] as they are known from the accounts of the performances of the seventh upto the fourteenth *or* fifteenth *Kulakara* in their respective Ages. These records of their activities are well-supported by the facts of history. According to F. Engels, the lower stage of barbarism begins with "the introduction of pottery" which "had its orgin, demonstrably in many cases and probably everywhere, in the coating of baskets or wooden vessels with clay in order to render them fire-proof."[16] "The characteristic feature of the period of barbarism is the domestication and breeding of animals and the cultivation of plants."[17]

The middle stage of barbarism "begins, in the East, with domestication of animals ; in the West, with cultivation of edible plants by means of irrigation, and with the use of adobes (bricks dried in the sun) and stone for buildings.[18]"

[13] *Ibid.*, pp. 24-25.

[14] *"tahe samina hatthissa kumbhae kauna darisitam pattayam, evam ta padhamam kumbhakara uppanna, evam ta aharo gato"*, *Avasyakacurni*, pp. 155-156.

[15] *Ibid.*, p. 156. According to K. Marx, after much progress of agriculture, i.e., after the introduction of plough with metal coulter, metal axes, bronze and iron tips for spears, arrows, etc., there came into existence the domestication of animals (See *Fundamentals of Marxism-Leninism*, 2nd Edition, Foreign Languages Publishing House, Moscow, 1963); vide *The Origin of the Family*, etc., p. 25.

[16] *Ibid.*, p. 25.

[17] *Ibid.*, p. 25.

[18] *Ibid.*, p. 26.

The upper stage of barbarism'"begins with the smelting of iron ore and passes into civilization through the invention of alphabetic writing and its utilization for literary records."[19]

It is to be noted that Rsabhadeva, the fifteenth *Kulakara*, according to the *Jambudvīpa Prajñapti*, was the first tribal leader to make invention of sword[20] by smelting iron ore and to introduce alphabetic writing and its utilization for literary records[21]. The Age of Nabhi and his son Rsabha was the Age of transition from the upper stage of Kulakarism into the dawn of civilization, which can be compared with the upper stage of barbarism passing into civilization "with the invention of alphabetic writing."[22] At this stage...which...was traversed independently only in the eastern hemisphere, more progress was made in production than in all the previous stages put together. To it belong the Greeks of the Heroic Age, the Italian tribes shortly before the foundation of Rome, the Germans of Tacitus and the Normans of the days of the Vikings."[23]

"Above all, we here encounter for the first time the iron ploughshare drawn by cattle, making possible land cultivation on a wide scale—tillage —and, in the conditions then prevailing, a practically unlimited increase in the means of subsistence ; in connection with this we find also the clearing of forests and their transformation into arable and pasture land—which, again, would have been impossible on a wide scale without the iron axe and spade. But with this there also came a rapid increase of the population and dense populations in small areas."[24]

It is to be observed that Rsabhadeva taught his people one hundred[25] arts and crafts for solving their economic problems and upholding the social order.

[19] *Ibid.*, p. 27

[20] *Skt. Mahapurana, Parva* 16, ll. 179-362 ; *Prakrit Mahapurana*, S.V, 19, p. 87.

[21] *Avasyakacurni*, p. 156, "*lehattidaram-bambhiya dahinahatthena leho daito.*"

[22] *The Origin of the Family*, etc., p. 27.

[23] *Ibid.*, pp. 27-28.

[24] *Ibid.*, p. 28.

[25] *Avasyakacurni*, Pt. I, p. 156.

The picture of the evolution of mankind through the infancy of the human race and Kulakarism to the dawn of civilization as depicted in the Jaina *Āgamas* compares well with "the picture of the evolution of mankind through savagery and barbarism to the beginnings of civilization"[26] as sketched by F. Engels. Engels generalizes Morgan's periodization as follows :

"Savagery—the period in which the appropriation of natural products, ready for use, predominated ; the things produced by man were, in the main, instruments that facilitated this appropriation. Barbarism—the period in which knowledge of cattle breeding and land cultivation was acquired, in which methods of increasing the productivity of nature through human activity were learnt. Civilization—the period in which knowledge of the further working up of natural products, of industry proper, and of art was acquired."[27]

According to the Jaina tradition as found in the *Āgamas*, the periodization of the evolution of mankind can be made in agreement with the generalization of F. Engels in this manner : (1) Infancy of the human race the period in which there was the predominance of the appropriation of natural products for use, (2) Kulakarism—the period in which the knowledge of domestication of animals and cattle-breeding and cultivation of land was acquired, the men learnt the methods of increasing the productivity of nature through human activity and (3) Civilization—the period in which they acquired knowledge of the further working up of natural products, of industry proper, and of art.

[26] *The Origin of Family*, etc , p 28.

[27] *Ibid.*, pp 28-29.

Correspondence

Sir, I have read with interest the reprint from Elizabeth Sharpe's *The Great Cremation Ground* under the caption "The Philosophy of the Jainas" in *Jain Journal* Vol VII No. 1 (July, 1972) pp. 19-26 and I feel like pointing out a few inaccuracies or mistakes which may be helpful to your readers.

Pages 20 lines 16-17. In place of 'taste and smell', read 'touch and taste'.

Page 20 lines 20-22 may be rewritten as follows : "The five-sensed beings, birds and animals, possess the senses of touch, taste, smell, sight and hearing. Man also possesses these five senses, but he has a sixth, faculty, which is intelligence. Hence the Jainas have divided five sensed animals into two types, which are *sañjñī* (with intelligence) and *asañjñī* (without intelligence). Man alone is *sañjñī* while birds and animals are *asañjñī*."

Page 20 lines 30-31 may be rewritten as follows : "Direct knowledge of corporeal things without the means of senses and mind within some limit of space and time."

Page 21 lines 1-2 may be rewritten as follows : "Direct knowledge of the thoughts of others within a certain limit of space and time."

Page 21 line 8. In place of 'matter', read 'non-life' (*ajīva*).

Page 21 lines 32-33, Page 22 lines 1-2. The manner of presentation may be modified as follows : "The relation between the soul and karmic matter is from a beginningless time. Matter has mixed with the soul, just

as water mixes with milk. There is a chain of relations, the old matter of the soul affecting its present activity, and the present activity determining its future. But the relation between the soul and matter is not permanent. When the soul comes to acquire *bheda-jñāna* or *viveka*, it realises that it is different from matter, that it is inherently pure and that due to its relation with matter it cannot come to its natural state. The soul then searches for the causes of the relation and tries to avoid them."

Page 23 lines 13-15. In place of 'from time to time ... save souls', read as follows : "These liberated souls never return to the earth to help, to teach and save souls. This mission they fulfil during the period falling between their attaining omniscience and their entering into liberation."

Page 24 line 3 may be rewritten as follows : "Existence means reality. Reality consists of three factors, viz., origin, permanence and destruction. Existing things are permanent only as regards their substance, but their qualities originate and perish."

—PUSHPA BOTHRA

Books Received

DHUPIA, KESHRICHAND (Ed.), *Srī Navapada Tapādi Ārādhan Vidhi* (in Hindi), Mannalal Kailashchand Choraria, Calcutta. 1972. Pages cha + 216.

Rules and regulations for the worship of *Navapada* Fast.

MISRA, BHAVANI PRASAD, *Nayanapathagāmī Bhavatu Me* (in Hindi), Hira Bhaiya Prakashan, Indore, 1972. Pages 20. Price 75 Paise.

Translation of Bhagachandra's *Mahāvīrāṣṭak*. With the original Sanskrit text and illustration.

MUNI, MAHENDRA KUMAR, *Prajñā Pratīti Pariṇām* (in Hindi), Adarsh Sahitya Sangha, Churu, 1972. Pages 162. Price Rs. 3.00.

A collection of essays on history, philosophy, religion, literature, etc.

RUNES, DAGOBERT D., *Handbook of Reason*, Philosophical Library, New York, 1972. Pages 200. Price $ 6.00.

Offers a summation of his views on a wide range of topics of first and last importance.

SIPANI, CHANDMAL (Pub), *Dādā Guru Caritra* (in Hindi), Sri Jindatt Suri Mandal, Ajmer, 1972. Pages 4+32. Price 60 Paisa.

Short life sketches of four Grand-pa's.

SIPANI, CHANDMAL (Pub), *Prabhu Guru Stavan* (in Hindi), Sri Jindatt Suri Mandal, Ajmer, 1972. Pages 36. Price 60 Paise.

A collection of prayers.

SVAMI, KAN, *Vītarāg Vijñān* Part 2 (in Hindi), Sri Digambar Jain Svadhyay Mandir Trust, Songarh, 1971. Pages 184. Price 50 Paise.

A discourse on the 2nd *Gāthā* of Pt. Daulatram.

TOLIYA, PRATAPKUMAR J. 'Nisant', *Anant-ki Aṇugunj*, Daksinapath Sahitya Sabha, Bangalore, 1972. Pages 48. Price Rs. 1.50.

A bunch of verses depicting soul's yearning

Books on Jainology

HEMACANDRA, *Apabramsa Vyākaraṇa*, edited and translated by Saligram Upadhyaya, Bharatiya Vidya Prakashan, 1965. Pages 46+114. Price Rs. 5.50.
Text with Hindi translation and introduction.

MALLAVADI, KSAMASRAMANA, The *Dvādaśāra Nayacakram* (Shri Labdhi Surisvar Jain Granthmala No. 35) (in Sanskrit), with the *Nyāyāgamānusāriṇī* commentary by Simha Suri Gani Vadi Ksamasramana, edited by Vijaya Labdhi Suri, Chandulal Jamunadas Shah, Chhani (Baroda), 1957. Part III—Pages 8+36+616-997. Price Rs. 6.00.
Text with introduction, index and *viṣamapadavivecana*.

MARKANDEYA, *Prākṛta-sarvasvam*, ed by Krishna Chandra Acarya, Prakrit Text Society, Ahmedabad, 1968. Pages 164+252. Price Rs. 20.00.
Text with introduction, variant readings and useful indices, etc.

MUNI NAGRAJ, *Mahāvīr aur Buddh-ki Samasāmayikatā* (in Hindi), Atmaram & Sons, Delhi, 1971. Pages da+124+12+31. Price Rs. 5.00.
A tract on the contemporaneity of Mahavira and Buddha.

MUNI VIRASENA VIJAY, *Chānī Saṭakam* (Sri Vijaybhuvan Tilak Surisvar Jain Granthmala 34), Sri Labdhibhuvan Jain Sahitya Sadan, Chhani (Baroda), V.S.2027. Pages 8+12+33+2.
Description of monks, temples, etc. of Chhani.

PADMAKIRTI, *Pāsanāhacariu* (Prakrit Text Society Series No. 8), ed by Prafulla Kumar Modi, Prakrit Text Society, Varanasi 5, 1965. Pages 7+124+171+232. Price Rs. 25.00.
Text with introduction, Hindi translation, index and notes.

VIMALA SURI, *Paumacariyam* (Prakrit Text Series No. 6), ed by H. Jacobi, 2nd edition revised by Muni Punyavijay, Prakrit Text Society, Varanasi 5, 1962. Vol. I—Pages 8+7+40+376. Price Rs. 18.00.
Text with Hindi translation by Shantilal M. Vora. Introduction by V.M. Kulkarni.

"The Gateway to Luck"

The Gateway to Luck is a replica of the Temple of Palitana situated in Palitana in Gujarat The Palitana Temple, known as "The Precious Jewel of Palitana" is constructed entirely of pure white marble Its teakwood replica situated now in the gardens of the Castaways Hotel, is smaller than its prototype, but in all other respects is an exact copy

It was originally built by the British government to be displayed in their East Indian building at the St Louis Fair of 1904-05 When the fair was over, the temple was dismantled, crated and marked for shipment to England Its reason for never having been returned apparently is lost in antiquity, for it was purchased by an American art collector who stored it, still crated until his death When his collection was auctioned, the temple passed into the hands of an art dealer from whom it was purchased by "The Castaways'

Considered by art critics and experts on Oriental architecture as one of the truly outstanding and priceless works of Indian art in the world, the temple contains many pieces of statuary that are hundreds of years old The artistry and reverence that went into it by its builders is such that entering it, one is immediately absorbed in the peace and serenity that is an integral part of the teachings of the Jaina sect

On the conclusion of Paryusan and Dasalaksana Festival Ksama-Maitri Day was observed this year in Calcutta at Saheed Minar on the 24th September under the auspices of Jain Sabha in which diverse sects of the Jainas participated. Top Shri B S. Nahar, President of the meeting, addressing the gathering Below . A part of the gathering.

BOOK REVIEW

1 UTTARADHYAYAN SUTRA—EK PARISILAN (*Uttarādhyayana Sūtra*—A Study) (in Hindi) : Dr. Sudarshanlal Jain : Sohanlal Jaindharm Pracharak Samiti, Amritsar, 1970 : Pages 16+532 : Price Rs. 25.00.

2. JAIN DHARM-ME AHIMSA (*Ahimsā in Jainism*) (in Hindi) : Dr. Vasisthanarayan Sinha : Sohanlal Jaindharam Pracharak Samiti, Amritsar, 1972 : Pages 16+312 : Price Rs. 20.00

3. JAINISM IN BUDDHIST LITERATURE : Dr. Bhag Chandra Jain : Alok Prakashan, Nagpur, 1972 : Pages 14+307 : Price Rs. 40.00

The three books under review have been dissertations for the Ph. D. Degree, and the three scholars deserve a hearty congratulation for their scholarly productions.

1. Although many scholars, both Indian and foreign, have written so far on the *Uttarādhyayana Sūtra*, it has not yet exhausted its potentiality for further writing on it. This is amply and aptly demonstrated in the first book in the list. There are two main reasons why the *Uttarādhyayana Sūtra* has been a source of attraction to scholars. First, it has a very comprehensive text running over 36 chapters which give the principal tenets of Jainism in a lucid verse form which has made it more readable than the dry text of many other Jaina *Sūtras*. Second, it is the *Sūtra* which, it is stated, Sramana Bhagavan Mahavira uttered during his last moments on this earth. Therefore, to a devout Jaina, the words contained in this *Sūtra* are very sacred.

For his purpose, the author has followed his own line in giving the discussion. Chapter One discusses *dravya* or substance which is the basis of this universe. It includes what has been called *cetana dravya* or living beings, their traits, qualities and categories. The forms of existence are the subject-matter of Chapter Two, which further extends to a consideration of *karma* bondage and the nature of the worldly life which has been considered by the Jainas, with many others as a form of misery. Chapter Three is given to a discussion of the "three *ratnas*', right knowledge, right vision and right conduct, which together constitute the core of Jainism. Chapters Four and Five discuss the conduct of the monks, followed by Chapter Six which discusses liberation which is the goal of human life. The final Chapter is devoted to a discussion about the Jaina social order, its culture, customs and rituals, family and polity, etc. In the end, there are useful charts. The text written in simple Hindi will be found useful by the lay readers who do not have much knowledge about the technicalities of Jainism.

2 Although the word '*ahimsā*' appears in some form and in some sense in almost all religions and systems of philosophy born in India, the two religions which have made a very extensive and comprehensive use of it are Jainism and Buddhism both of which flourished, both in technical and geographic sense, outside the pale of Vedic Hinduism. Between the two again, as things developed, Buddhism came to acquire a more flexible attitude to *ahimsā*, but the Jainas stuck to it more rigorously and with an exceptional zeal so much so that *ahimsā* was declared by them as *paramo dhamma* which may be translated as the 'greatest religion of mankind', or, more strictly, as the 'truest nature of the living beings'. Beginning from the time when the Jaina canonical texts were codified upto now, many have written on *ahimsā* in the Jaina sense but it seems that there is still scope for researches on this fascinating theme. In that sense, the second book under review is welcome.

As the author tells us, he worked on this book for eight years, and these years have been to him like a long tale of life's conflicts, although he has not explained how. It is, however, gratifying that out of these conflicts, which in themselves have been painful, the author was able to derive at times some sustenance for the long march in life, and these, he confesses, have been his moments of happiness. Since he has been able to see through the work, that in itself is a sufficient recompense for any hardship sustained by him.

The work is more in the nature of a compilation than an analysis which is yet to take its place in the methodology of Indian philosophical

research. Even the concluding chapter which is in the nature of a resume is no improvement, and is a mere summary of what has been collected in the earlier chapters. To be precise, *ahimsā* in Jainism should have been juxtaposed against *ahimsā* in other Indian systems in general and *ahimsā* in Buddhism in particular, which would have presented the Jaina stand in the clearest perspective. Instead, the author has brought together as many as 18 systems of religion and/or philosophy of the world, including Buddhism, with exposure on *ahimsā* as it has appeared relevant to him in these. Together, these have been labelled 'non-Jaina'.

The focus of the next three chapters is on *ahimsā* in Jainism. Since the canonical texts are the most authoritative in this respect, the author has tried to indicate some relevant portions from them in Chapter Two. Chapter Three considers the content of *ahimsā* in the light of *himsā*, and Chapter Four is devoted to *ahimsā* as it is woven in the Jaina cult. Curiously enough,—and this is no fault of Dr. Vasisthanarayan Sinha—the entire approach of the Jaina savants appears to be negative rather than positive, to try to understand *ahimsā* in the light of what it is not, to give a comprehensive list of *himsā* items, including its definition, its contents, its diverse names, its forms of manifestation, degrees of *himsā* according as the victim is with one or more organs of senses, a list of tribes with whom *himsā* is a way of life and ultimately the outcome of *himsā*, and then to turn the whole thing upside down and say, 'This is *ahimsā*'. Thus according to the *Ācārāṅga*, *ahimsā* is 'not to kill, nor induce another to kill, nor catch by force or cause suffering or deprive one of life'. And in the *Sūtra-kṛtāṅga*, 'pain is unwelcome for all'. Almost similarly, we have in the *Uttarādhyayana*, "pleasure is coveted by all, as pain is coveted by none'. This sounds like compassion, but the reviewer has a strong feeling that *ahimsā* in Jainism is much more than that, it is the highest religion, the truest nature of living beings, and in going against it, a living being goes against his own nature. As the Jaina savants of the past were more busy with the morphology of *ahimsā*, in terms of *dravya* and in terms of *bhāva*, in mind, word and body, and the total number of forms they gave, and so on, the whole thing took the form of a wasteful and puerile exercise in forms in which the content of *ahimsā* got confused. It is perhaps left to contemporary researchers in Jainism to establish *ahimsā* on a positive pedestal, which it was intended, but which has been rarely attained, and to do so, it is necessary to build up a vigorous justification for *ahimsā*, not in terms of pleasure and pain, nor in terms of compassion, but in terms of *karma*.

Left to himself, the reviewer would completely delete the Chapter on the Gandhian view of *ahimsā* which is neither relevant for the title

under review, nor has it opened a new outlook for mankind. Conceptually too, to Gandhi, truth was above *ahimsā*, his visible God, so to say, whereas in Jainism, *ahimsā* is the highest religion, above everything else, in which are contained truth, non-possession, non-theft and non-sex. In any case, the author deserves congratulation for providing a very necessary break-through and drawing attention to the need of studying *ahimsā* in Jainism. Other researchers may in future follow this lead.

3. Since our ancient forefathers, even when they were savants, had a tendency to exaggerate their own things and express them in superlatives, literary evidence coming down to us from prehistoric times has not been made much use of in the construction of history. It has been rejected on the ground of being unscientific and has served only the needs of the pious hearts. But it is now gradually dawning that this wholesale rejection of literary evidence in the construction of history may not in itself be wholly scientific, and where at least there is a chance of checking the authenticity of a statement from one source with a statement on the same subject from another source, that statement should be deemed to be correct and should be cosidered good as a source material for history.

It is well-known that Jainism as preached by Mahavira existed about the same time and in the same region side by side with Buddhism as propounded by Gautama Buddha, and as both had developed outside the pale of Vedic Hinduism, with a similar emphasis on *ahimsā* and purity of life, there exists a widespread belief that they influenced each other and made references to each other. In other words, what is believed is that there is a lot of Buddhism in Jainism, as there is a lot of Jainism in Buddhism, and that, therefore, the literature of the two must be a potential field for the gleaning of common items by contemporary researches. It was this sort of interest that seems to have attracted Dr. Bhagchandra Jain to a thorough study of Buddhist literature in a Buddhist University in a Buddhist country under the guidance of Buddhist scholars, the outcome of which has been a very interesting and useful work which is under review. Undoubtedly, it is a very learned production, and will remain a standard work for many years to come. The author did well not to publish it in the form in which it earned him his Degree, but allowed years to lapse, so that what he has now given us is a more mature product.

The author has done a great service in breaking the myth that there is a lot of Jainism in the Buddhist literature. In fact, references are not many. This is not wholly unexpected, since though Mahavira and

Buddha lived in about the same time and moved in about the same region they never met each other Under the circumstances, it should not be wholly inconceivable that they would not care much to take note of each other's views, and this tradition persisted even later. To quote the author,

> "Contrary to the general belief, the data on Jainism available in Buddhist literature are very meagre. Though contemporaneous, the Buddhist records have only made scanty references to both Jainism and its *Tirthankara* or *Tirthankaras*. These references are distributed all over the voluminous literature and the search for them has been a very arduous task whose magnitude and difficulty may not be very clear to an ordinary reader of these Chapters."

In such a situation, to glean through the vast field of Buddhist literature to find references therein to Jaina concepts must have been a task of great patience and perseverance on the part of the author, and the reviewer has no hesitation to say that the task has been accomplished with a great skill. The notes running over 48 pages plus bibliography at the end show the enormity of the job. Since the book will be of great interest to scholars both Indian and foreign, it is expected that the production of the book attains a good qualitative standard, which it has not.

—K. C. L.

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